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# Real Women objects to debate

**C.C. staff**

TORONTO, Ont. — The national women's group Real Women of Canada, a non-partisan, non-sectarian organization, sent a letter to the Leaders of the three political parties expressing strong objections to the debate on women's issues, sponsored by the National Action Committee on the Status of Women (NAC).

According to Real Women president, Mrs. Grace Petrasek, "By entering into a debate with this organization (NAC) on issues determined by NAC, the Party Leaders will be debating issues with a bias that is not representative of the approach most women take on these issues.

In her letter, Mrs. Petrasek rejects NAC's claim that it speaks for 3,000,000 women which make up the 275 groups that the latter counts as its affiliates. Mrs. Petrasek states that the members of these groups frequently do not accept NAC's policies, and, in fact, often are not even aware of many of its policies.

Mrs. Petrasek went on to say in her letter that NAC's policies in favour of universal day care, unrestricted prostitution and its position on pornography, no-fault divorce, etc., are not the views of the women NAC claims to represent, nor are they the views of the majority of women in Canada.

In her letter, Mrs. Petrasek urges the Party Leaders, to insist upon a more balanced program and participation from mainstream Canadian women's organizations. She writes, "The leadership of NAC is well known for its extreme positions on a number of issues that are highly controversial and not acceptable to the majority of Canadian women."

*Mrs. Grace Petrasek*

Calvinist Contact

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## Antonides takes Lois Wilson to task

**Bert Witvoet**

TORONTO, Ont. — In reply to a two-page letter sent to him by the very Rev. Lois Wilson on behalf of Project Ploughshares, Mr. Harry Antonides sent her a vigorous 7-page response. The exchange took place this summer in connection with the September 4 election.

In her letter to Antonides (and presumably to other leaders in Canada) Lois Wilson asks him to make the arms race a central issue in the federal election. "The arms race makes hostages of us all," writes Wilson. "You and I must live in fear as we watch the massive buildup of armaments around the world."

Antonides in turn speaks with equal passion when he reminds her that "the real hostages today are the millions living in concentration-camp societies." Antonides ties in the arms race with the kind of societies created by communist countries.

He further rebukes Wilson for saying that we must live in fear and points to God's presence and grace in the most trying of circumstances. "One may expect that a representative of the church would remind us of this all-important aspect of the Christian life," writes Antonides.

According to him, Wilson tries to make Canadians feel guilty about their participation in the arms race, whereas they should be concerned about Canada's inferior military capability since "we contribute less to the NATO alliance than almost every other ally."

Antonides suspects that Wilson and Project Ploughshares' real aim is "to dismantle the entire Western defence alliance in which the U.S. plays a major role." According to him, that's playing right into the hands of the Soviet Union.

In an upcoming issue, *Calvinist Contact* hopes to carry the full text of both letters and an editorial comment.

## Thinkbit

*Brian Mulroney is a mere altar boy in a movement in which Ronald Reagan and Margaret Thatcher are high priest and priestess.*

James Laxer, **Globe and Mail**, January 10, 1984

## Mammoth rail project is on track

GLACIER, BC (CN Rail) — Construction on the long-awaited $600 million Rogers Pass tunnel started last July, as Canada's huge rail expansion program began to pick up steam.

When completed in 1988, it will be the longest railway tunnel in North America and will greatly increase the railway's capacity to carry grain and other commodities to Pacific ports.

The project actually consists of two tunnels, one nine miles long, the other one mile long. They will be blasted through Mount Macdonald and Cheops Mountain in the Selkirks, as part of CP Rail's commitment to increase main line capacity between Calgary and Vancouver.

The tunnels will reduce the ascending grade from 2.2. per cent to one per cent, allowing the railway to ship goods faster and meet anticipated traffic growth.

As well as tunnel work, the Rogers Pass project will require the construction of six bridges and miles of new double tracking.

"About $64 million will be spent on the Rogers Pass project this year," according to a spokesman for CP Rail. "This is only part of our anticipated 1984 capital expenditures of $450 million."

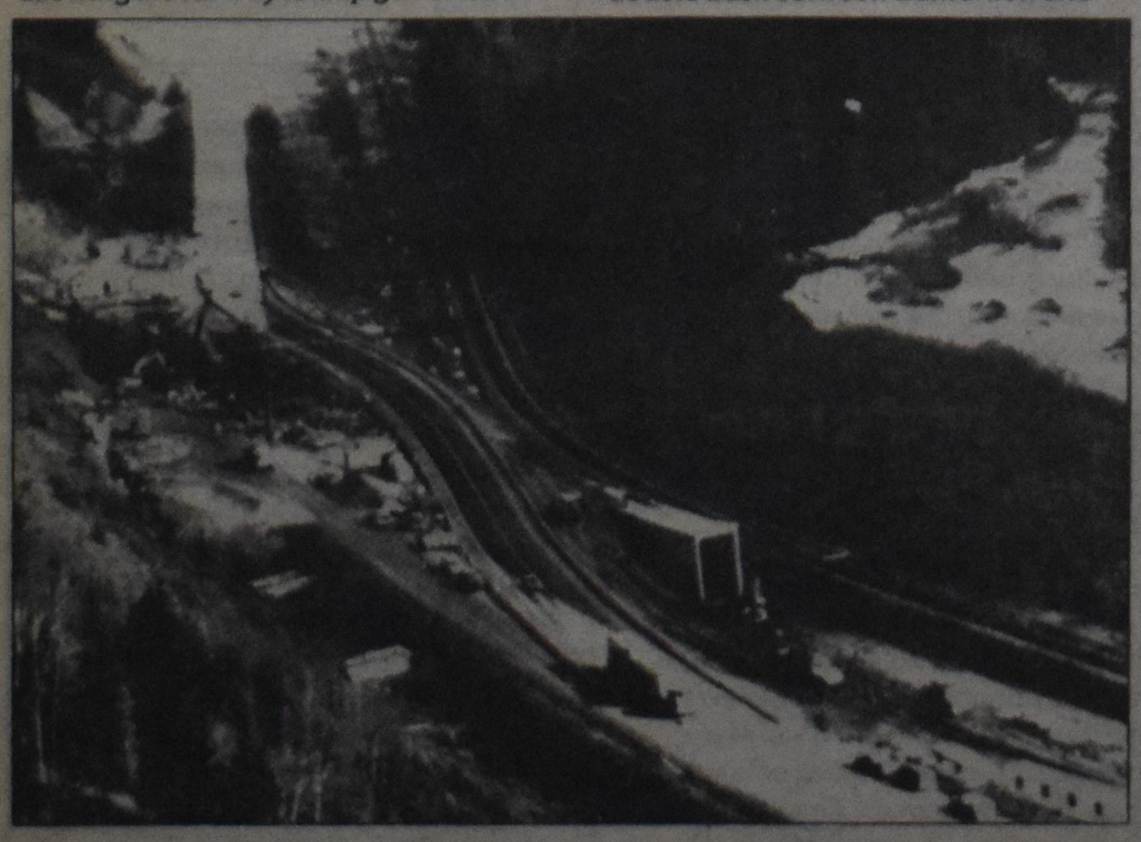
Another big aspect of western rail expansion is CN Rail's $2 billion commitment to double track much of its Mountain region mainlines. The railway has already begun double tracking mainlines in Alberta and British Columbia.

By early October, when weather in the Rockies will bring a halt to work, CN hopes to have completed 62 miles of double track between Edmonton and Vancouver. A 13-mile stretch near Kamloops has already been completed.

In all, Canadian National will provide 1,500 to 1,800 additional seasonal jobs during the year, while CP Rail will employ some 600 extra workers on the Rogers Pass project alone.

By the end of this year the railways will have spent $2 billion on double tracking, new tunnels, bridges, grade improvements, terminal expansions and other projects designed to expand and improve Canada's rail transportation system.

Railway spokesmen say the record level of capital spending is triggered by the passage of the Western Grain Transportation Act, which puts grain traffic on a paying basis for the first time in decades.



*Preliminary work at the west portal of CP Rail's Rogers Pass tunnel project west of Glacier, BC includes the construction of a 1,100-foot (335 metre) reinforced concrete box under the Trans-Canada Highway and into Mount Cheops.* (Photo CP Rail)

## Ontario drivers must say 'cheese'

TORONTO, Ont. — Starting in 1986 all driver's licenses in Ontario need to be accompanied by a picture of the driver.

Minister of Transport James Snow said that this measure is aimed at preventing people whose license has been taken away from driving with a borrowed or stolen license.

It is expected that it will take three or four years before everyone in the province will have such a license.

The free, which is $15 for three years, will be increased by $3 or $5.

## In this issue:

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## Editorial

# The abomination of false power

That some issues which immediately affect the women of Canada get special attention in a leader's debate is not in itself a negative thing. Pension reform may be necessary to assure that "non-working" women also can pay into the Canada Pension Plan. And job discrimination on the basis of gender must also be looked into.

But the debate that took place in Toronto's Royal York Hotel on August 15 carried overtones that should cause concern among all Canadians. Never mind how each leader fared as a result of the evening. The fact that they and the public were subjected to a not so subtle kind of manipulation should make us wonder about the direction of Canadian politics.

### Exaggerated claims

Consider the fact that the debate was organized by the National Action Committee on the Status of Women (NAC) and presented on national television. What exposure for an organization that already makes exaggerated claims about who it represents!

According to its own statistics, NAC represents 3 million women in Canada. It bases its figures on the fact that it has 275 woman's group members. But whenever an organization which has groups as members makes such a claim, one must become suspicious.

One only has to reflect on the position of Mrs. Ita Venner, a registered nurse in Ontario, to know that NAC's claim is false. To work as a nurse, she must belong to the Registered Nurses Association of Ontario. This organization joined NAC some years ago. NAC campaigns for abortion on demand. Yet, Mrs. Venner is strongly anti-abortion. Does NAC speak for her?

The New Democratic Party of Canada, which seemed to be greatly favoured by the predominantly feminist audience in the Royal York, operates on a similar false claim. It is supported morally and financially by labour unions which represent thousands of workers. But are these workers in full agreement with the aims of the NDP?

### Bad representation

Something is very wrong with this set-up. The first wrong is the compulsory membership demanded by unions and professional associations, something the Christian Labour Association of Canada has fought for years. Compulsory membership robs a society of true representation. It creates apathy and a deep sense of hopelessness.

The second wrong lies in the fact that one group, which has a designated purpose, holds membership with another group that has a different agenda and purpose. There is a jump in accountability here that causes the kind of disconnected and inflated power base we witness in an organization like NAC.

The debate sponsored by NAC gave us a bitter foretaste of what a collectivist society must feel and look like. One gets a sense of powerlessness over against what appears to be a demonic force. Communist governments always claim to speak on behalf of their citizens, yet they never make themselves accountable to those citizens.

To watch three national leaders kowtow to a demonstration of false power and mass deception is an ominous sign.

And then we're not even talking about the issues that were presented. Some of them, like free abortion and universal daycare, are destructive of life and family; others, like affirmative action in the hiring of women, interfere too arbitrarily in the workplace.

### The bane of socialism

The mistake that humanist liberation groups often make is that they want to solve the problem of sin by attempting to create a state utopia. Communist governments have adequately demonstrated the futility of that approach.

Without discounting the many contributions made by the NDP to the political life of Canada and without glossing over the failures of the other two parties, failures which include manipulation of the electorate, we hope that the New Democratic Party will never form the government. The thought of a society run by an enslaving ideological elite, that makes use of organizational pyramiding, should make us determined to call for freedom of association and for Christians to use that freedom in joining associations that uphold the name of Christ.

Only then can true freedom come to our nation.

## Letters

### Frisians coming a month later

Thank you for publishing the news of the coming of some of the veterans of Bataljon Friesland. I really appreciated it.

However, all the dates in the announcement are **one month** too soon.

In order to prevent confusion would you please print the correct dates?

Thank you in anticipation.

**Martin Heidinga,**
**Ingersoll, Ont.**

*Sorry, the visit is from August 30 until September 19. All other dates mentioned should be advanced one month as well.*
**Editor**

### Reasons for reformation more valid today

Are we already so far withdrawn from our reformed biblical teachings that a reader can write in C.C., July 20, that the expenses for the Pope's visit are worth it, because of what the Catholic Church has done for our country?

As a Protestant I am convinced that the R.C. Church is still hostile to biblical Christianity and that this Catholic superstructure is not a Christian organization. Its claims are totally false and it is not the church of Christ on earth.

When the Catholic Church states that it is the only true church in the world, that the Pope is infallible whenever he makes an official statement, and when that tradition states that priests can forgive sins and it defends transubstanciation, just to name a few, then I must say that the bulk of all these Roman traditions are anti-Bible and anti-God.

Wherever Catholicism has dominated a culture, unbelievable things have been manifactured: like pieces and nails of the true cross, relics of one saint or another.

The amount of money spent now in Canada for the glorification of this poor and frail man called Pope is horrible. This Pope may be a good man, a compassionate man, but he is also a sinner who needs to be saved by the blood of Jesus Christ.

The whole idea of priesthood, nuns, monks, purgatory, masses, prayers for the dead, prayers to the virgin Mary, statues and images were all unknown in New Testament times. This Roman Catholic system is not taught anywhere in the Bible.

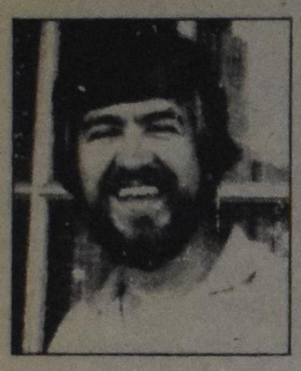
The reasons for the Protestant Reformation are even more valid today then they were 400 years ago.

In the present climate of today's false ecumenism, the Roman Church has made no fundamental and substantial change in her doctrinal position. Unfortunately, many so-called Protestant churches are the ones that have changed and compromised their doctrinal positions.

Wherever Catholicism has had strong authority over the people, the people have been led into ignorance and superstition. Thanks be to God that we have a book given by God almighty, which is a guide for our daily life.

**Herbert Goodhoofd, Sr.**
**Stroud, Ont.**

## JUST A MOMENT/HERMAN PRAAMSMA



*"The more things change, the more they stay the same"*
(author uhknown)

I though you'd appreciate being brought up to date on a few items that passed the review in this column earlier in the year.

Our old acquaintance REX HUMBARD, having apparently learned absolutely nothing, has been conducting a mass mailing to Canadians. He has shipped holy oil in packets similar to the ones you get at McDonalds when you ask for ketchup. He asks people to get out all their paper money and cheques and anoint them with this oil — making a mark in the shape of a cross. This will then heal those who are sick financially. The largest bill or cheque is to be sent to Rex.

That this is a bit hard on elderly believers whose largest cheque is their Canada Pension cheque is not hard to imagine.

Also this summer: a further development with AMWAY. A member of the Christian Reformed Church had appealed to Synod to "instruct the Board of Home Missions not to accept any funds from the Amway Corporations designated for the "Institute for Successful Church Leadership" under the direction of Dr. R. Schuller at the Crystal Cathedral in Garden Grove, California." Amway donates about $25,000 per year to Home Missions for that purpose. Acceptance of this money might lead to a damaging of our reputation in some communities, the appeal claimed.

As we pointed out in an earlier column in *Calvinist Contact*, Amway pleaded guilty to some very unlawful activities recently.

There was a long and acrimonious debate at Synod, the *Banner* informs us, during which Van Andel and DeVos' pastor said: "These men are righteous; they are members in good standing at our church." VanAndel and DeVos are, as you know, the owners of Amway. The sad thing is that their personal righteousness or unrighteousness is entirely beside the point. What is at stake here is the righteousness of their *business practices*. And there highlevel unrighteousness has been proven in a Canadian court of law.

Synod decided *not* to approve the appeal!! VanAndel and DeVos were "pleased and encouraged;" as a matter of fact, their P.R. officer was quoted as saying: "They consider the synod (sic) action a resounding vote of confidence and graciously accept the public apology." Barf barf.

Finally: as to our mothers and sisters and daughters. They may now be nominated and elected as Deacons, *provided* that their work is distinguished from that of the Elders. Can you beat that? Synod said: Deacons are not Elders, and may not function as Elders. Isn't that a little bit like saying that apples are not oranges?

As a matter of fact, Elders may not take over, usurp, the role of Deacons either. Each office calls for its own special gifts, and of course Deacons are not Elders, or Elders Deacons!

However, that still says nothing about a very large area which is neither the territory of Elders or Deacons, strictly speaking. An area which includes items such as administration, liturgy, worship, administration of the sacraments, supervision of catechetical instruction, promotion of societal life, Christian education, and sound marriages, stimulation of evangelism, etc. etc. This area has always been an area where consistory members sought *jointly* to promote to wellbeing and upbuilding of the entire body.

Let's quit playing games, and welcome the other 50 % to this process, rejoicing in their gifts!

*Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.*

# longer letter

## No interaction with modern culture

In your editorial "Does a culture shape a living church?" (C.C., July 20, 1984) it would have been much better if you had shown the danger of a culture trying to shape a reformed church.

A look at history from the Bible and Christianity makes clear that God wants His people to have its own culture. In Old Testament times the Lord separated His people from the cultures surrounding them. The people of God and also those living with them had to live by the cultural standards taken from God's Word.

In the New Testament the same pattern is shown, but in a different situation. Jesus had to scold the leaders of the Jewish people for a culture of customs and traditions which smothered real love and respect for the Scriptures.

When the church spread over the world, the Christians had to be reminded that they were to live differently from the surrounding culture. The apostles emphasized: you are God's people, you are a light among a crooked generation, you must be different. Don't act like the gentiles. Live differently in a godless culture.

When the time came for the early church to receive freedom of religion, and even to become dominant in government and society, some kind of Christian culture was produced through the schools and universities. A certain type of Christianity produced a certain type of architecture, arts and order.

With the Reformation a new Christian culture came up, more Bible-oriented than Church-oriented. A struggle for liberation developed, for just government, for pure arts. The Bible was to be the guide.

In all these struggles, be it in Israel or in the church, a perfect balance was never reached between what was scripturally the ideal and what was politically and socially possible. At times the church may have gone too far, by imposing fines on people for not attending church, but generations have tried sincerely to have a Christian culture.

For quite some time we have had a culture in which Christian values were not only tolerated, but also were generally regarded as the measuring stick for life and behaviour, law and order.

In the last 25 years this kind of Christian culture has disappeared and is being attacked more and more. We live in the post-Christian era. Our modern culture is in the process of liberating itself from all Christian bondage, from Christian values, and most of all from biblical commandments. The church is tolerated in this modern culture only as long as it does not stand in the way of the liberating process of secular man. We know all the things that have to go: no more a designated day of rest, no faithfulness in marriage, no condemnation of sexual aberration, no restraint. Equality, freedom is the slogan.

And that is the culture we want to interact with? the culture that is busy destroying family life, motherhood and fatherhood, marriage? That culture is to tell us that we should have women in all offices of our church?

I know we take only a small step at the time. "No harm done." But pretty soon, it will be: practicing homosexuals in office. We are only at the beginning.

If culture starts to take preference over Scripture we are heading for disaster. If rules of scripture, at our will, can be declared culturally dated and not applicable to our time, just watch where we will end up. At the end of this road, somewhere it will be said: that the blood sacrifice of Christ does not belong to our culture.

Mr. Editor, you said: "the difference is not absolute," but it is! You say: "it does not warrant separation," but that is exactly what you are doing by taking this road: you are separating in the name of interaction with modern culture.

Thank you for making clear where you want to go. I don't want to go with you.

**Pastor Jacob Binnema,**
**Nobleford, Alta.**

For Editor's reply, see page 7...

**EDITORIAL POLICY:** We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

## NDP no option for us

On the "Society" page of the last *Calvinist Contact* we are given the idea by Rev. Carl Tuyl as well as Dr. Bernard Zylstra that the NDP still is an alternative for the readers of C.C. However this is not true anymore.

I would like to refer to an article by Joe Borowski in the "Interim" of August 1984. Mr. Borowski used to be an MLA and Cabinet Minister for the Thompson (Manitoba) NDP.

Calling it the "Now Dead Party," he mentions some of the policies that make it impossible for Christians to vote for the NDP, nevermind the individual qualities of the candidates.

These policies are:

- Decriminalize Marijuana and other soft drugs (a smokescreen for legalizing soft drugs)
- Decriminalize Prostitution (which also means legalizing prostitution)
- Abortion on demand
- No fault divorce (divorce on demand)

These policies are damaging to family life and will attack anyone's integrity.

Please let us have the facts: truth is the one thing needful.

**Sincerely,**
**Joan Blaak,**
**Burlington, Ont.**

## Pontius' Puddle

HOW CAN GOD EXPECT ME TO FOLLOW THESE INSTRUCTIONS FOR THE WAY TO TREAT THE POOR AND OPPRESSED?
BIBLE
ARE THEY TOO DIFFICULT FOR YOU TO UNDERSTAND?
NO--TOO EASY!
BIBLE

# Society

## How shall we then vote? (again)

**Syrt Wolters**

September 4 — Election Day — is almost upon us. For those whose confession that "LIFE IS RELIGION" is more than a hollow phrase, election day must be nearly a nightmare.

Dr. Goudzwaard said once in one of his writings: "Every time you buy an item, you do a confession." He meant that we are accountable to God whenever we buy something. He could have said: "Every time you make a choice, you do a confession."

Our choices must be in harmony with the will of God. In harmony with the Constitution of the Kingdom of God. In harmony with the Law of God, the summary of which is: Love God with all your heart; with all your will; with all your mind and with all your strength. Every fiber of our existence should be geared to the fulfillment of that law.

Actually every choice, in one degree or another, deals with the question: Does it further the coming of God's kingdom? When it comes to the question whether I shall send my children to a public school or to a Christian school, I must answer the question: "Which school seeks the furtherance of God's Kingdom? When I am faced with the question, whether I shall join a secular union for the sake of my bread and butter, what am I going to do? Joining this union which defies the law of the Kingdom for the sake of my living, or, shall I in utter dependence on God refuse to kneel to this secular image no matter what the consequences?

On September 4 — election day — we are put before a choice. We as citizens of Canada, but also citizens of the Kingdom of Christ are being asked: How do *you* think our country should be governed? Every Christian *individually*, but also all Christians *collectively*, as a communion of saints in Canada, must answer this question. There is no getting away from it.

God has placed us in Canada as a Christian community, as the new humanity redeemed in Christ, as a holy nation; a priesthood with the task to live the life of the Kingdom as a brilliant sign over against secular life. Christ calls us to be His ambassadors in order to show the world "how life should be lived"; which includes: "how Canada should be governed."

In past elections we have succumbed to secular patterns when it came to politics. We chose to be led by the reasoning that we should vote the best of two (or more) evils. And this being presented as the Christian way to act! The phonyness of this becomes clearly evident by the fact that Christians voted for any party. During pre-election days one could expect on a church parking lot on Sunday to find cars with election bumper stickers of all four parties. Speaking of a Christian Mind!

We all seem to have become worshippers of "voting." Where do the Scriptures say that we must "vote" in order to fulfill our Christian political duty? The only mandate we have is to let the country know how it should be governed according to the Law of the Kingdom. And if we do not have a party for which we can confidently vote, then we must use other means to let the government AND the

**Pensive Dutchie**

populace know what we believe is the biblical way of doing politics.

We must make a *clean break with secularism in politics*, refuse to be forced into a way of thinking, which is diametrically opposed to the Kingdom of the Scriptures.

Yes, let us go to the polls but let's vote blank. Not only individually but collectively. Make it a point to announce in the paper, before or after the election that you could not vote confidently, because the law of God was ignored by every party. A full page ad in the news paper with literally thousands of names will make impact on the thinking of the society around us.

*Where is our Political Creed?* Where do we state what this Creed means for Government — Authority — Freedom — Democracy and whatever other political concepts there are.

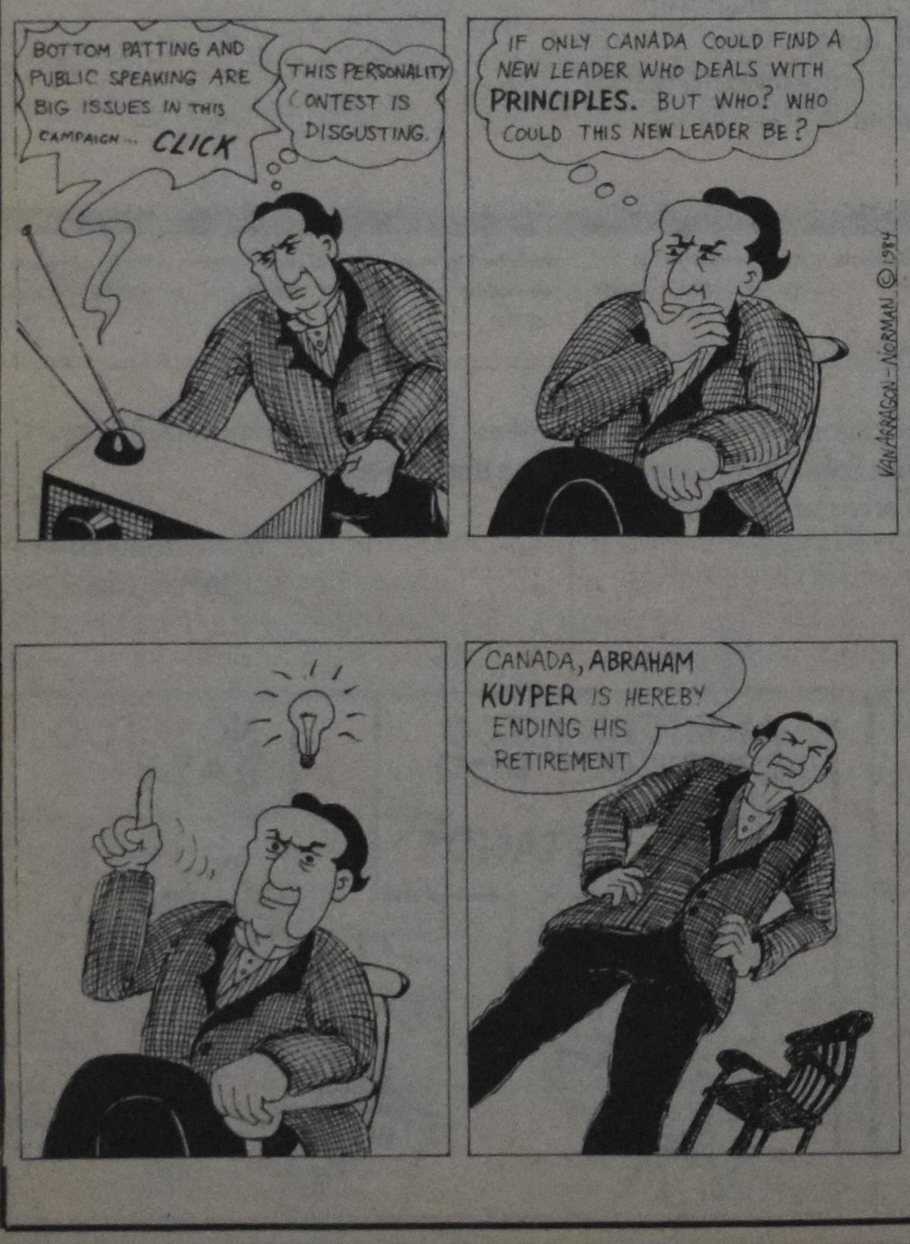
Where is our program which spells out what consequences our Political Creed has for contemporary problems?

Playing along with the existing parties brings us nowhere, and in the process we paralyze the development of the Christian mind in politics.

After all: we DO have a choice: To ignore the existing parties, vote blank and ... start studying the political issues of the day from a Christian perspective. We cannot afford to do anything less.

*Syrt Wolters lives in Victoria, BC, where he operates a barbershop.*

## Kuyper's kapers


BOTTOM PATTING AND PUBLIC SPEAKING ARE BIG ISSUES IN THIS CAMPAIGN... CLICK
THIS PERSONALITY CONTEST IS DISGUSTING.
IF ONLY CANADA COULD FIND A NEW LEADER WHO DEALS WITH PRINCIPLES. BUT WHO? WHO COULD THIS NEW LEADER BE?
VAN ARAGON-NORMAN © 1984
CANADA, ABRAHAM KUYPER IS HEREBY ENDING HIS RETIREMENT

**Law Reform Commission of Canada Study**

## A simplified code with common se

**Stan de Jong**

During May, the Law Reform Commission of Canada released *Working Paper 33* containing some of the most dramatic reform ideas ever to issue from this distinguished body, taking aim at Canada's unsatisfactory homicide laws.

Canada's homicide provisions now are spread over 35 sections and 4,000 words of the *Criminal Code*. The Commission recommends the removal of "the many anachronisms, fictions and complexities, the simplification of its provisions and the realignment of our legal concepts with common sense notions about killing."

### A look at common law

From early days murder was quite distinct in English law from other forms of homicide. In principle, murder was killing done in secret, and all other killings were simple homicides. In practice, murder required presentment of Englishry to show that the victim was an Englishman, otherwise it was presumed he was a Norman and a fine would be levied on the township where the crime occurred. The fine and the offence were both termed *murdrum*.

Although this distinction disappeared in 1340 with the abolition of Englishry, "murder" remained a term in popular use. Most probably, wrote Sir James Fizjames Stephen in his book *A History of the Criminal Law in England*, it survived by accident to describe the worst kind of homicide rather than to draw any significant distinctions. As it was, murderers were punished with the same sanction as those committing other types of homicide, and "all were entitled to the benefit of clergy."

Later, towards the end of the 14th century, murder came to be distinguished from manslaughter by the presence of "malice aforethought." Subsequently, murder and other homicides were further distinguished by 16th-century status which excluded murder from benefit of clergy.

### A look at Canadian law

Common law was in effect in 1892 when Canada decided to enact a criminal code. She had a variety of codes at hand to use as models.

Fifty years earlier, the juror Macauley had drafted a criminal code, known as the Indian Penal Code, that was highly commended by Stephen for its simplicity. In 1878, another juror, Wright, prepared a Penal Code for Jamaica, which never came into force there but was adopted in some other colonies. Sir Stephen drafted a criminal code in 1879 which was introduced in Parliament but withdrawn, then modified and reintroduced but was in fact never enacted. Known as the *English Draft Code* (EDC) it subsequently became the basis of criminal codes in New Zealand, Queensland, West Australia and Tasmania and served as the model for the authors of the first Canadian *Criminal Code*.

Modelled then on the EDC, our *Criminal Code* provisions on homicide remain much as they were in 1892, supplemented only by various *ad hoc* developments, the most noteworthy being the following:

- in 1948 a new kind of homicide was added in the form of infanticide
- in 1955 a new offence was created in the shape of causing death by criminal negligence
- in 1961 murders were divided into capital and non-capital
- in 1976, after the abolition of the death penalty for murder into first and second degree murder, the former excluded parole eligibility until after 25 years and the latter until after 10 years of imprisonment.

### A look at the commission's proposals

"This area of law," said Patrick Fitzgerald, research consultant for the Commission, "is unduly complex, tortuously structured and overloaded with unnecessary detail."

To simplify the law, the Commission recommends, in its 117-page working paper called *Homicide*, to reduce the present 35 sections to a mere *eight* containing only *two* offences!

The two proposed offences — intentional and reckless homicide — reflect the common sense distinction between killing on purpose and killing through taking unjustifiable risks.

Intentional killing would be split into two degrees, with the first covering deliberate homicides such as contract killings, political assassinations, killings for financial gain, killing a policeman and second-time killings. Second-degree intentional killing would cover all other deliberate homicides, such as killing in the heat of passion, mercy killing, infanticide or instances where an offender kills someone after kidnapping or raping the victim.

The second offence — reckless homicide — would include causing another's death by taking a substantial and unjustifiable risk. It is seen as the lesser of the two homicide offences and would carry a lesser maximum penalty.

The working paper leaves three areas for further study: a) *The causing of death by negligence* (as opposed to recklessness);

# Press Review

Carl D. Tuyl

The new faces in the Turner campaign have egg all over them: things aren't going that well. There is in Liberal circles a genuine longing for the old faces, and especially for the old wrinkled face of the professor. The Minister for Trade, Francis Fox spoke for many when he expressed the desire that Trudeau would come out of hibernation to perform his usual miracle by dressing down the Conservatives from his dazzling invincible intellectual tower. Oh, for the good old time, these Liberals sigh, when the professor made mincemeat out of Joe Clark. The good old times, however, are gone.

I finally have the perfect illustration to describe our prime minister on the election trail. He speaks like the janitor, who for twenty years was kidded by the threat that if the minister would not show up he would have to preach. Well that one fateful day the minister did not show up, and it became evident that they had not been kidding. The consistory chased the janitor up the pulpit. That's how Turner speaks.

Mulroney on the contrary is smooth like a funeral director, never more than an inch away from contrivance. And our beloved socialist in all of it acts and speaks like an emeritus professor in political science: he has seen it all, he knows all the tricks, and he can't lose anyway for he is superannuated.

However all of that may be, the CBC, ever eager to justify its existence, conducted a poll which showed that the Conservatives were way ahead of everybody else, and headed for a majority government. Too bad for me, I wanted Broadbent in there somehow.

I spoke to a rather experienced political observer of senior status, and asked him his opinion and counsel on how to vote. "Throw the bums out," he said, "and that goes for every election."

With respect to real issues there isn't all that much difference. Both Turner and Mulroney concentrate on economics, and promise to improve the economic climate in our country.

Nothing here is quite like the good old U.S. of A. where the Republican Party took a giant leap to the right getting close to Hitler's "first canons then butter." There is only one person who injects at least some life into our political scene and that is our Minister of External Affairs — Chretien — who called the Conservatives "right wing dinosaurs who are ten miles to the right of the John Birch Society." Many Liberals still think — and I tend to agree with them — that the wrong person was elected at the recent convention.

Premier James Lee of Prince Edward Island hosted the 25th annual premier's conference in Charlottetown. One of the items on which the premiers developed consensus is their opinion that the dollar value must be sacrificed for the sake of lower interest.

I noticed that the Dutch government follows that policy. Mortgages there can be had for between seven and eight percent interest. Capital, however, is leaving the country by the truck load.

The Democratic candidate for the presidency in the U.S. was going to have an advantage over Reagan by reason of his female running mate. She now has become an embarrassment because the press is not quite satisfied that the lady paid all her taxes. She is going to be an "out-of-life-illustration" for Ed Broadbent's "tax-the-rich" crusade.

Somebody is placing mines in the Red Sea, and ships of many nations, anxious to keep oil supply lines open, participate in clearing operations. The Israelis still have no government, and there are mass demonstrations in the streets of Manila at the occasion of the first anniversary of the assassination of opposition leader Benigno Aquino.

The Chinese government would most certainly not agree with one of the more famous statements of our beloved professor (emiritus) who said that the state has no business in the bedrooms of the nation. The Chinese, mindful of epidemic hunger cycles in the past, have set a vigorous program of family planning into motion. Two children is the most any couple is allowed, and third children are to be resolutely prevented.

Just now while I am writing I hear some children laugh on the street. It is a welcome encouragement sent from heaven. Listening to our politicians, reading letters-to-the-editor and being stopped down with the heaviness of discussions, one would forget the sound of laughing if God did not send children in our midst.

Would the admonition of our Lord "... Unless you turn and become like children..." have anything to do with laughing? It is only a question. Sometimes I catch myself being so serious that I can't stand myself. Then it is time to go and visit my grandchildren. They can still laugh, God be praised.

# nse notions about killing

b) *Killing the unborn* — Professor Jacques Fortin, Vice-President of the Law Reform Commission, indicated that "the termination of unborn life raises such complex medico-ethical issues as to require a separate in-depth investigation."

c) *The precise sentence for each offence* — Said Justice Allen M. Linden, "There is no greater injustice than to treat unequal cases equally."

### Is killing a child before birth a crime?

*Working Paper 33* has some interesting sections on what is a "human being." Three hundred years ago Lord Coke, in defining murder, spoke of killing a "reasonable creature in being." Here "reasonable creature" denoted a human being and "in being" restricted the crime to "victims already born."

Traditionally criminal law restricted homicide to victims already born. To kill a child after birth, by a pre-natal or post-natal injury, was homicide, but to kill a child before its birth was not homicide.

Not that killing a child before birth was no crime. On the contrary it was, said Coke, "a great misprision." It did not qualify, however, as murder or manslaughter.

This is still the position of the *Criminal Code* today in Canada.

The Commission states: "These provisions raise questions both in form and substance. As to the form, if homicide is to be restricted to those already born, is the present *Code's* method the best way of doing this? As to substance, should homicide be restricted to those already born or should it be extended to include the unborn?"

It goes without saying that we look with great anticipation to the day when this body of jurors will present the results of their "separate indepth investigation" of this vital issue!

### A new criminal code

The Commission is now in the process of drafting a new *Criminal Code* for Canadians to reflect the Canada of the 1980s. The working paper just published presents the tentative views of the Law Reform Commission at this time.

The Commission's final views will be presented later in its report to the Minister of Justice and Parliament when the Commission has taken into account comments received in the meantime from the public.

The Law Reform Commission of Canada was established in 1971 for the purpose of modernizing Canada's federal laws and making them more meaningful and relevant. Copies of Working Paper 33 are available free of charge from: Law Reform Commission, 130 Albert Street, 7th Floor, Ottawa, ON K1A 0L6

### Matches, band-aids, and canes

Let me be for someone needing
just a tiny spark of light;
A single sparking matchstick
that will a flame ignite.

And then when his light is burning
strongly on its own,
He'll no longer need my matchstick;
He'll burn brightly all alone.

Let me be for someone hurting
a band-aid for his pain
Let me cover up the bleeding
until healing comes again.

Then when hurt and pain has vanished
And a scar is all you see
The band-aid may be taken off to
Regain ability.

But let me be for someone, too
A cane to help him walk
Which strengthens him to function
And steadies through life's shocks.

And unlike match and band-aids
A cane is not discarded
For without it he cannot do
And so it's carefully guarded.

A cane, a band-aid, matches
Lord, let me all these be;
Let me bring light and cover hurt
Let someone lean on me.

**Ann Reyneveld,**
**Mossley, Ont.**

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# Church

## Dutch reformed church rejects charge of heresy

(Pretoria) — The Plenary Executive (Bree Moderatuur) of the Dutch Reformed Church (NGK) has rejected the charge of the Dutch Reformed Mission Church (NGSK) that the NGK is guilty of heresy because of its defense of apartheid. In a letter published in an early April issue of *Die Kerkbode*, the NGK denies that there is a status confessionis and urges the NGSK to seriously reflect on its decision taken in Belhar in 1982. At that time the NGSK stated that at stake was either a rejection or acceptance of the gospel.

The letter charges the NGSK with using a method of explaining the gospel that is similar to that of liberation theology and has in effect caused a status accusationis et divisionis.

The letter does recognize that the NGK has contributed to the institution of certain controversial laws (Prohibition of Mixed Marriages Act and Immorality Act), but only on the basis of moral, social and practical considerations which in the nature of the case had political consequences. Therefore, there is no need for the NGK to admit that it is guilty of heresy.

The NGK further declared that
— it has never made irreconciliability among people a principle or defended it theologically;
— under certain conditions separate development is not in conflict with the Scripture;
— because of new insight, the attempt of some people in the NGK to make the forced separation of peoples a biblical necessity has gradually been abandoned; and
— a more relaxed relation among the various people groups is extremely necessary.

## Volunteers & billets for Papal visit

(CEN) — The September 18th visit of Pope John Paul II to British Columbia is expected to attract thousands of people from across the province and the Pacific Coast region in what, for most, will be a once-in-a-lifetime opportunity.

Because of this great influx of visitors, a billeting system throughout the Lower Mainland has been set up. In order to accommodate a maximum number of people, the system has been kept as simple as possible. Visitors will be responsible for their own sleeping bags, tents, trailers, etc. whenever possible.

## Church News

**Christian Reformed Church**

**Called**

— to Grande Prairie - La Glace, Alta., Cand. Barry Beukema

— to 2nd Toronto, Ont., Rev. J.J. Hoytema of Burlington, Ont.

— to 1st Red Deer, Alta. (assoc. pastor), Cand. Stanley Schalk

— to Beth-El, Acton, Ont., Rev. William Suk of Hebron, Renfrew, Ont.

**Accepted**

— to Blyth, Ont., Cand. Roger Gelwicks

— to 1st, Taber, Alta., Rev. Siebren Van Daalen of Terrace, BC

— to Blenheim, Ont., Cand. Kenneth Vander Wal

**Declined**

— to Grande Prairie-La Glace, Alta., Cand. Henry de Vries.

— to 1st, Red Deer, Alta. (Assoc. pastor), Rev. Kenneth Rip of Mountainview, Lynden, Wash.

— to Ebenezer, Jarvis, Ont., Rev. Dirk Velthuizen of 1st, Drayton, Ont.

**New Clerks**

— Blenheim, Ont.: George Vroom, R.R.3, Richtown, ON N0P 2C0; 519-674-5565 Please address correspondence to: Box 448, Blenheim, ON N0P 1A0

— 1st, Drayton, Ont.: Hank Zoer, P.O. Box 129, Drayton, ON N0B 1A0; 519-638-2270

**New place of worship**

— Orillia, Ont.: Attention visitors — Our new place of worship is 50 Fitton's Road West. Coming from Toronto, turn off Hwy. 11 at West St., proceed to first stoplight and turn right. Coming from Hwy. 11 North, turn off at West St. left, then to Fitton's Rd., then right approx. 400 ft. Coming from Hwy. 12, Coldwater, turn left on Fitton's Rd., approx. 1 km from Hwy. 12. Atherley Way, take West St. to Fitton's Rd., then left. Services are at 10 a.m. and 7 p.m. Come and worship with us.

**Address change**

Effective immediately: Dr. Henry Wildeboer, c/o Zion CRC, 409 Adelaide Ave., E., Oshawa. ON L1G 2A2


# FROM COAST TO COAST

**ALBERTA**
Brooks-CKBR. . . . . 9:00 a.m. 1340
Edmonton-CHQT. . . . 7:30a.m. 1110
Edson-CJYR. . . . . 10:00a.m. 970
Ft. McMurray-CJOK. 9:00a.m. 1230
Taber-CKTA. . . . . 8:00a.m. 1570

**BRITISH COLUMBIA**
Abbotsford-CFVR. . 11:30a.m. 1240
Burns Lake-CFLD. . . 9:15 a.m. 1400
Kitimat-CKTK. . . . . 8:30 a.m. 1230
Osoyoos-CKOO. . . . . 8:30 a.m. 1490
Penticton-CKOK. . . . . 8:30 a.m. 800
Port Alberni-CJAV
(Tues). . . . . 9:30 a.m. 1240
Prince George-CJBC 8:30 a.m. 94•3
Smithers-CFBV. . . . . 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. . . . . 8:30a.m. 590
Vancouver-CJVB. . . . . 9:30 p.m. 9

**MANITOBA**
Altona-CFAM. . . . . 9:30 a.m. 950
Boissevain-CJRB. . . 9:30 a.m. 1220
Steinbach-CHSM. . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . . 9:15 a.m. 810

**ONTARIO**
Ajax-CHOO. . . . . 9:30 a.m. 1390
Atikokan-CFAK. . . . 10:30 a.m. 1240
Chatham-CFCO. . . . 11:30 a.m. 630
Brantford-CKPC. . . 10:00 p.m. 1380
Ft. Frances-CFOB. . . 10:30 a.m. 800
Guelph-CJOY. . . . . 9:30 p.m. 1460
Hamilton-CHAM. . . . 7:30 a.m. 1280
Kapuskasing-CKAP. . 9:00 a.m. 580
Kingston-CFMK. . . . 10:00 a.m. 96.3
Newmarket-CKAN. . 9:30 a.m. 1480
Ottawa-CFGO. . . . . 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat). . . . . 6:00 p.m. 1350
St. Catharines-CJQR 9:00a.m. 97.7MC
Sarnia-CHOK. . . . . 10:45a.m. 1070
Stratford-CJCS. . . . . 8:45 a.m. 1240
Wingham-CKNX. . . . 10:30 a.m. 920
Woodstock-CKDK. . 8:30 a.m. 1340

**NOVA SCOTIA**
Digby-CKDY. . . . . 5:00 p.m. 1420
Kentville-CKEN. . . . . 5:00 p.m. 1490
Middleton-CKAD. . . . 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB. . . . . 8:00 a.m. 1270
Windsor-CFAB. . . . . 5:00 p.m. 1450

**NEW BRUNSWICK**
Fredericton-CFNB. . 10:30 a.m. 550
Newcastle-CFAN. . . . 9:00 a.m. 790
Saint John-CHSJ. . . . 9:00 a.m. 1150

**FRENCH**
**BACK TO GOD HOUR PROGRAM IN CANADA**
**PERSPECTIVES REFORMEES**

**ONTARIO**
CFML-Cornwall. . . . . 9:30 a.m. 1170
CFCL-Timmins. . . . . 9:30 a.m. 620

**QUEBEC**
CHRS-Montreal. . . . . 8:00 a.m. 1090
CKLM-Montreal. . . . . 9:15 a.m. 1570
CKCV-Quebec City. . 7:15 a.m. 1280
CHLN-Three Rivers. . . 7:45 a.m. 550

THE BACK TO GOD HOUR

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## Rime or reason

*They were unequally yoked:*
*She loved all charismatics;*
*and although he never smoked,*
*he O.D.ed on dogmatics.*

**Sy Nodd**

*A pastor's study lined with books*
*with insight on theology*
*could well turn out to be*
*a prelude to catastrophy.*

**Klaas Sis**

## Pastoral Pondering

## "CRC is just like me"

**Morris N. Greidanus**

I remember the classical appointment about 100 miles from home. I left early Sunday morning with a thermos of tea in the car, listened to the Back to God Hour on the way, and got there nicely in time to go over last-minute details with the consistory. I had been told that it was a communion service, so I brought a fitting sermon and had picked suitable hymns.

### Not like home

Someone put the numbers on the board while the caretaker bustled through the room with the communion elements. Out of the corner of my eye I noticed large wine pitchers and several communion cups, but no trays with little glasses. "Do you use the common cup?" I asked an elder. "Yes," he said. "does the congregation come to the table?" "Yes, of course," he answered. This set me back a bit; I quickly had to rearrange some of the hymns and to figure out what to read from the form at the various sittings. For I had made the mistake of assuming that they celebrated the Lord's Supper there exactly as we did at home. And they had assumed that their way was normal.

### Regional differences

We readily assume that CRC is to be just like me, and then we are surprised by real differences that become obvious to us in the discussion of various issues, or even as we travel. For there are regional differences. Many Grand Rapids churches have choirs as a regular part of the service, few Canadian churches do the same. They are surprised by the sermon at a Canadian wedding, we by their Sunday dinner out, and they again by the Canadian tobacco addiction.

More deeply, there are differences in understanding and expressing the faith that have been with us for a long time. Dr. Nicholas Woltersdorff once made the rough distinction of pietist, doctrinaire, and activist approaches to the Reformed faith. The devout believer who hardly dares to go to communion and the avid supporter of Christian political action each can make a legitimate claim to the Reformed heritage and both can probably appeal to A. Kuyper and H. Bavinck.

### Leave room for diversity

CRC is not always just like me. We indulge in nostalgia when we act as if there were unanimity in the past. We are together in the high place Scripture has in our thinking, but we have not agreed, and do not always agree, on how to interpret various parts of it. If there were full agreement, we would need only one Bible commentary, and no discussions or study committees. We state what we agree on in our creeds and confessions, that is why there are our "forms of unity". They express unity on essentials, but leave room for different understandings beyond that. And we don't even require that unity from every member, for officeholders are asked to sign the form of subscription, while members who profess their faith are asked whether they believe that the confessions faithfully reflect God's revelation in the Bible.

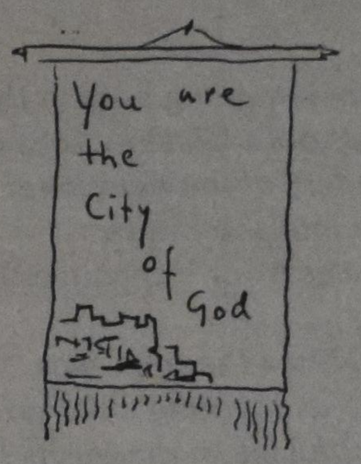
There are and always have been differences within Reformed churches. We should not be so shocked by them, not even when we find someone understanding the Scriptures differently than we do. We must correct each other when one goes against the Word. We must warn each other when we see a dangerous direction. But when someone tries to be obedient to God's Word, we must not keep insisting that he or she be just like me. Our differences can be caused by the limited insight that each of us has. But within the body of Christ our differences can also be part of the variety that God creates and allows. Rather than opposing everything that's different because it's different, we should try to add it together.

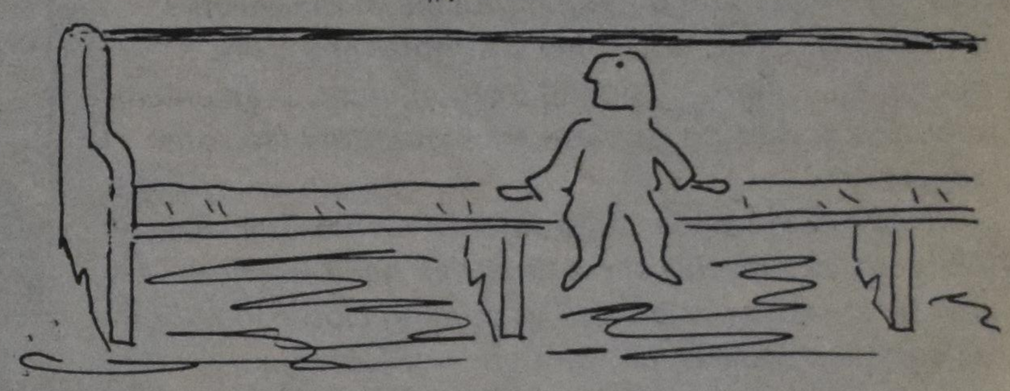
CRC is just like you, and like me.

*Morris Greidanus is pastor of the 1st CRC, London, Ont.*

# Presbyterian comment

## An empty pew is an uncomfortable pew



**Robert J. Bernhardt**

There is a certain emptiness about most Presbyterian worship services that is especially evident in the summer time. Indeed in the hottest of summer weather the emptiness, like the temperature, can feel very oppressive. The emptiness of which I speak has not to do with the quality of the preaching but with the occupancy rate of the pews.

When people who are accustomed to a full church on Sunday morning visit a summer service in a typical Presbyterian congregation, they may be almost stunned by the absence of people. How, they want to know, can this be? Without any scientific research to hinder me, let me offer a few explanations of why there are so many empty pews in so many Presbyterian churches every summer.

### Large buildings

First, there are a lot of empty pews in most Presbyterian churches in the winter too! It seems as if Canadian Presbyterians like big sanctuaries even if they don't have a big congregation. (On a national average congregations of the Presbyterian Church in Canada only have about 160 communicant, i.e. professing, members each).

In some congregations it is simply a matter of history. One must remember that many of these half-empty sanctuaries were built not to house today's congregation but the one that went with the date on the cornerstone — perhaps as long ago as 1920, 1900 or even 1875 and earlier. In the intervening years a variety of economic, sociological and ecclesiastical factors have been at work. Coupled with a generally reduced percentage of the population at weekly worship. The empty pews may now far outnumber the occupied ones.

Even in congregations with recently constructed sanctuaries the situation is often not too different. Presbyterian congregations do not usually meet the pressures caused by congregational growth by dividing into two (unless two very distinct communities were being served).

Instead they build a bigger building. Since, sanctuaries are often difficult to enlarge, why not add space for growth in the original plan? After all, what congregation putting up a new sanctuary doesn't expect to grow — especially with this lovely new sanctuary to attract people. But the truth of the last two decades is that Presbyterian Church membership has been declining. Unfortunately, that extra space was all nicely equipped with depressingly empty pews.

### No zeal for worship

And then there is that matter of summer vacation. Many Presbyterian congregations have a significant number of cottage or trailer owners. Many of these people are away from home virtually every weekend from Victoria Day in May until Thanksgiving Day in October. Unfortunately, reports from the various resort community congregations indicate that while they do have a number of summer visitors they only see a small percentage of the Presbyterians who are weekend residents in their area.

But probably that shouldn't be too surprising either! Many Presbyterians normally attend something less than half the weekly services when they are at home. Since in most congregations there is only one Sunday service that means that such people join in worship on an average of about two Sundays a month. Even at a quarterly communion service, traditionally well attended, a Presbyterian congregation which has three-quarters of its members present may consider that it is doing well.

So, while there are historical reasons why some congregations have more pews than they need at the best of times, there is more to the story. The diminished zeal for public worship demonstrated by many Presbyterians provides ample reason for some honest and searching examination. Surely it is not adequate comfort merely to acknowledge that this is not a peculiarly Presbyterian problem.

### Lonely worship

Unfortunately the problem is perpetuated by its own existence. In a little country church 30 people can seem like the host of Zion. But put 100 people in a church which seats 600 and the emptiness is oppressive. Add to this a staunch resistance to being asked to sit in a few front pews and the consequence is demoralizing.

To the preacher it appears as though the people scattered around the sanctuary must somehow not be on speaking terms with one another. To the person in the pew the singing of a hymn gives one the impression of a private and threatening musical audition. It is not difficult to understand that the half-empty church becomes a place easily avoided and thus more deserted still.

Before the Presbyterian Church in Canada can expect to secure solutions to its problems with declining membership, it seems that it will have to struggle with another question first. Why do so many people who are already church members choose to attend church with such infrequency? Satisfactory solutions to the challenge of church growth must surely elude every congregation whose present membership is so lacking in enthusiasm for worship.

# Reply to Pastor Binnema

(See letter on page 3)

Thank you for taking the time to respond to my editorial of July 20. I knew at the time that I wrote it that I was turning things around a bit. Usually we, and that includes me, talk about our task to shape culture. We speak of a cultural mandate even. I still hold to that belief.

But I believe that it is important to understand and acknowledge that our surrounding culture also shapes us. If that were not the case you and I should not be recognizable as Canadians with a Dutch background. One look in your livingroom will tell volumes. I venture to guess that there are some Delft blue china plates hanging on your walls.

I must also explain that in my writing I tend to focus on one aspect of a question. My training as a writer has taught me not to try to cover every base. I sincerely believe that this sometimes leads to misunderstanding by those who are accustomed to a kind of writing that seeks to cover all possible exceptions and qualifications in order to be safe.

I count on the reader to look for other editorials to catch the other aspects. I only have to refer to my editorial on Catholic school aid (June 29) and my editorial "If I had a hammer" (August 3) to show that I do not neglect to point out that we must be a leavening leaven in our society.

### Share the same field

But let me address myself to what you wrote in your letter. I believe we are again at the familiar but difficult junction of deciding how to be in the world but not of it.

The parable of the tares and the wheat demonstrates to us that the followers of Christ have to share an (agri)culture with the unbelievers. We might wish for these tares to be torn out, as did the farmhands in the parable, but that is not in the picture, says Christ. We must grow up together in the same field.

But we still have to be and act like wheat, of course. I tried to show in the editorial that you refer to that we must oppose the false spirits of feminism, individualism and liberationism. But we need not always reject the fruits of such movements.

The liberation of man is not quite as singlemindedly evil as you describe it. Would you reject the liberation of Holland in 1945? the liberation of children working in factories? the liberation of blacks and Indians?

Over against that there are examples of "liberation" that are destructive of life, such as no "designated day of rest, no faithfulness in marriage, no condemnation of sexual aberration, no restraint," to repeat what you wrote. I could add to that: freedom of choice in abortion, public lotteries and widespread pornography. We should continue to oppose these destructive developments.

The crunch of the question here is, does the ordination of women to church office fall in the category of liberation of children working in factories or freedom of choice in abortion? I know your position and you know mine. No need to argue that issue at great length. As a matter of fact, I would like to see a moratorium on that discussion for a few years. There are too many other problems that require our attention today.

### Interaction a calling

But there is one thing in your letter that troubles me. Perhaps you did not mean it the way it comes across to me. You ask, probably with some indignation, "And that is the culture we want to interact with?" My answer is, "Yes, that is the culture *we must* interact with. We have no choice. If God pours out sunshine and rain on believer and unbeliever alike, may we separate ourselves from that situation? Do you?"

Not to interact with our culture, which is tainted with destructive elements, would mean that we have to become like the Old Order Mennonites or Amish. These people have chosen an arbitrary cut-off date in history, beyond which they will not interact with their surrounding culture. They will use carriages but not cars, candles but not electricity, drawings but not photographs. Anything beyond the industrial revolution is pretty well out.

There are some Old Order Reformed groups in Holland that show a similar trend.

But most reformed people do not wish to isolate themselves from their surrounding culture that way. They feel that in order to be a leavening influence, they must stay with that culture and interact with it. But by interaction is not meant capitulation. We must continue to discern the spirits and to reject those that deny that Jesus is the Christ, seated in the highest heaven, far above all powers and principalities, who occupy the lower heavens.

I don't know whether my response meets some of your objections, but I would like to walk the same road of sanctification through the blood of Christ with you, Pastor Binnema. We may be doing things a little differently as we pass from one milestone to the next. We may even be singing a different tune from time to time. But the Blood road has been decided for us both.

**Bert Witvoet**

## School Feature

# Pioneering in the Chilcotin

## Part I

*Clockwise: Josh, Joel, and Aaron after a successful wood hauling trip. Sue hanging the wash out. John building the cabin in 1983.*

**Sue Roorda**

*Recently there appeared an intriguing note in the Abbotsford Christian High School's Carillon from a Sue Roorda bringing the readers of the newsletter up to date on her family's move into the British Columbia wilderness, 500 miles from Vancouver in the interior.*

*My curiosity was piqued. This, I thought, was worth pursuing. Can a family with young children find happiness and a meaningful life in the bush? I wrote to Sue and asked her just how they were managing, after all, coming from affluent, convenient suburbia and living as pioneers would involve some adjustment.*

*"Indeed, there was adjustment," wrote Sue. But, "Already during this short time, we have learned much about values as well as coming closer together as a family. Most of all, though, our faith life is growing and so we've decided to stay indefinitely."*

**E.Z.**

Here is the first instalment of Sue's own story:

Actually, the best way for me to describe the change a 500 mile move made for us, is by comparing those miles to a time tunnel, whirling us back approximately forty years.

Three years ago we planned a slow trip to Bella Coola. We had for a long time been interested in this remote area called the Chilcotin and were rather eager to see it, explore it and fish in its many lakes and rivers. Well, we didn't get more than one hundred and eighty miles down the gravel road before we fell in love with our beautiful, peaceful surroundings. The area was dusty, cold and not without mosquitoes; but we sensed a tranquil, spiritual condition here which was magnetic.

The place was Nimpo Lake; a gorgeous lake, a general store, a restaurant, a gas station and various fishing resorts, four hours from it's nearest town — William Lake.

After spending five days here we did something out of character and so very impractical for our situation. We purchased a lease for a lot which included a beautiful view of the lake and surrounding mountain ranges, a tiny dirty one room trapper's cabin and a doorless outhouse.

Realizing that it was too far a distance to go for weekend trips and impossible to move to — no job, no Christian school and no Christian Reformed Church — we really didn't know why we were buying it. None of it seemed to matter. We wanted a tiny piece of the Chilcotin and that's what we got.

### A piece of the Chilcotin

Three years later, during the first snowfall and sub-zero temperatures, we were moving in. On the lot stood a new unfinished nine hundred sq. ft. cabin, without electricity or indoor plumbing, and a new airy outhouse — this time with a door. Quite the change from the house we left behind — a 2100 sq. ft. subdivision home with every built-in and push button imaginable.

John, my builder husband, had run out of work in our hometown. He put in a bid for a contract with the Ulkatcho Indian Band at Anahim lake (15 miles west of Nimpo Lake) and got it. After much prayerful consideration, we decided to go for it.

There was a Pentecostal Chapel at Anahim Lake and Josh, Joel and Aaron, our three sons, would be taught through the Alpha and Omega correspondence course. I had heard and read much about home teaching and was interested in trying it.

Well, let me tell you, life sure became interesting. Our water supply (the lake) was icing up and our wood supply was almost at nil. The cabin was insulated, but nothing more, and there was not a closet in sight. My laundry was starting to pile up, and the boys needed to start their schooling. Also, John had to get to work right away, because he had a time limit on the contract.

### Winterizing the cabin

John and a friend, who came along to help us move, spent their time winterizing the cabin and getting John's job organized. They did sneak in some successful ice fishing and also enjoyed a rabbit stew dinner with the natives John would be building for. These people are trappers and had just come in on horseback with some beavers. A beautiful sight in the snow covered country-side.

The following Saturday was firewood day. The day was crisp, sunny and 10 below zero Fahrenheit, so John and the boys dressed well and went looking for beetle kill pine (dry and burns well). Two such days and our wood supply for the winter was in.

My washer and dryer were useless up here, so I had invested in an old wringer washer (1926 Maytag) and paired with our generator, it would do its job. I soon found that hanging it outside was useless — it froze solid as a board — so I hung it anywhere inside where there was space. Quite the sight.

The school setting was the kitchen table. The boys would have to cover a certain amount of material each day whether that took them three hours or six. I would give them writing exercises, have oral reading with the two youngest and give spelling tests.

They were not that great at following written directions at first, but we battled through that one. Each evening I would correct their work and organize their assignments for the next day. On Wednesday mornings we would go to the Anahim Lake School Library for our reading supply for the week, and then hit the restaurant, Nice break for mom!

### The first Christmas

The temperature dipped down to 40 below zero F. at Christmas time — a first such low for us. My sister, her husband and five boys came to visit for 10 days and we had a wonderful, uncommercialized Christmas. The lake was, by this time, frozen solid and didn't have too much snow on it, so we had the largest wall-less skating and hockey arena imaginable. We had bonfires on the ice for warmth, light, and wiener roasts and there were no telephones or televisions to disrupt the beautiful peace.

In the meantime we were attending the Anahim Lake Chapel. Including us and the minister and his family, there were five families. They were all living under similar conditions, and were so very helpful when we ran into snags. Also, we received much positive feedback from them, and it's through the Chapel that we actually realized that God wanted us here for growth and service. Since that time the Chapel has grown to about eight families. It also has a Bible Study and a native outreach program.

*We had to deal with many changes and without God's abounding love and grace as well as guidance, we would not have been successful.*

*Sue teaching her boys and one of their friends.*

**Continued next issue ...**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## GUELPH
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**invites**
University of Guelph Students and their parents

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**September 9, 1984**
**at 5:00 p.m.**

Come and meet your fellow students, Pastor Henry Eshuis and the campus Chaplain pastor Ed Den Haan

The Church is located at
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McMaster Christian Fellowship
Joint Ecumenical Action
Sunday Services on the Campus

**For more information,**
**contact pastor Aren Geisterfer**
**Tel (416) 525-9140, ext. 4123**
**524-0488 (home)**

## KINGSTON
**Geneva Fellowship**
welcomes all new and returning University and College Students to join us

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Sunday, September 16
Ban Righ Foundation Lounge
(32 Queen's Crescent)
tea, coffee, and cakes will be served

**(2) Our First Fellowship Supper**
Wednesday, September 19
5-6:30 p.m.,
Ban Righ Foundation Lounge

For more information or aid in settling into Kingston,
**contact:** Bill Van Groningan, Campus Chaplain
544-3802 or 547-6995

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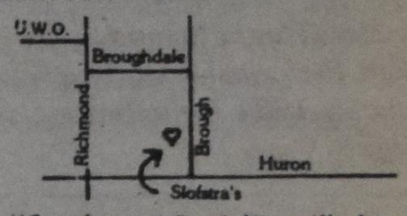
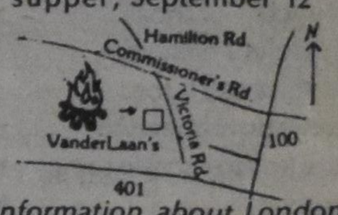
*at Western University and Fanshawe College*
**Chaplaincy Open House**
**1035 Brough**

The Slofstras invite you to drop by their home on **Sunday, September 9** any time between the two church services. Please use this invitation as an opportunity for students, parents and chaplain to meet each other.




The annual "Students' Social" will be held that **Sunday, September 9 at 8 p.m.** Follow the direction below and join the fellowship and fun around the bonfire at Hank and Ann VanderLaan's home, (455-1333, if you get lost).

First cost supper, September 12




*For more information about London's campus ministry, contact:*
**Pastor Peter Slofstra, U.W.O. chaplain,**
**1035 Brough St.,**
**London N6A 3N5**
**(438-1242)**

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- York University
- Humber College

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Toronto, Ont.,
M5S 2E8

*Meeting times:*
Tue. 12:00 - 2:00
Tue. 5:00 - 7:00 (IVCF)
Thurs. 12:00 - 2:00 (grads)
Thurs. 6:00 - 8:30 (supper)

*Contacts:*
*Rev. H. Praamsma*
*416-741-4912*
*(York and Humber)*
*Rev. D. Pierik*
*416-979-2468 Res. 489-8869*
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## WATERLOO
## DEDICATION SERVICE
**The Waterloo Christian Reformed Church**
invites all university and college students together with family and friends to a special service of worship to ask God's blessing upon the academic year and the work of Huron Campus Ministry.

**Sunday, September 9**
**10:30 a.m.**
Great Hall,
Conrad Grebel College,
Westmount Rd. North
* lunch provided

HCM Fellowship begins
4:30 p.m. September 12
St. Paul's United College,
UW Dining Hall,
and Wesley Chapel

Campus Worship Sundays
10:30 a.m. HH280
beginning September 16

# Entertainment

## Waiting for Godot

# A sermon begins where the play ends

*A Stratford Play by Samuel Beckett. Performances through August 25, 1984. Reviewed by George S. Visser.*

The play lights a roaring fire in the hearts of all those who struggle with questions about the tragedy and predicament of human existence. For those who call themselves believers, the play is as valid as it is for those who have not chosen to make faith the key to escape the pain of ignorance.

Ugliness is all around us, but so are the components of goodness and beauty manifested in the interaction of all humans who have an ounce of decency left in them. The play gives us a varied and sharp contrast of these forces.

The ultimate point that the play makes is the great pain of having to live in spiritual darkness and uncertainty when a redeeming answer does not present itself. Godot (God) never shows up, indeed He cannot show himself. Interaction with a flesh and blood representative of Godot is the closest we may ever expect to come in understanding the nature of Godot. The existentialist, of which there are literally millions in this world, takes the questions of life seriously but he cannot bring himself to a faith relationship with Godot's ambassador which might have led to healing of his wounds.

There are five actors in the play, each representing a major role in the God-men drama. Two vagabonds, Estragon (Gogo) and Vladimir (Didi), are deprived of all comforts. In their lowly existence and perhaps just because of it, they have managed to hang on to the basic freedoms, that is the freedom to question, the freedom to choose and the freedom to act, which is more then what can be said about the millions who live under the bondage of economic dependency represented by Pozzo the oppressor and Lucky, the oppressed. A redeemer, the boy on bare feet, completes the cast.

Early on in the play, Didi reveals himself as a searcher for redemption and a doubter when he explains to Gogo that only one of the four gospel writers makes mention of the salvation of the one criminal who died with Jesus on the cross.

Gogo, visibly bored by the question, wants to leave this place under a tree on a country road where Godot is supposed to meet with them, but he does not want to leave without Didi whose company he cannot very well do without after fifty years of togetherness. He thinks it is silly to wait for Godot who will never come. He has no interest in anything but a handout or a place to sleep. Gogo has accepted his lot.

Shouting noices in the distance brings first Lucky to the stage with a long rope tied around his neck, followed by Pozzo who holds the end of the rope in one hand and a whip in the other like one who drives a dogsled. Pozzo has absolute sway over Lucky who carries his bucket, his bedding and his stool. Pozzo barks short, one word commands at Lucky who instantly obeys the evil master's orders. Gogo and Didi had earlier retreated behind the bushes, but Pozzo spots them and orders them to come forward.

When the two beggars find that this powerful stranger shows no ill will towards them, they become indignant and bolder in their questioning about Pozzo's treatment of his slave. They spy around Lucky who stands in a stooped position with a distant and alert gaze in his eyes and Gogo curiously discovers that "he pants" and Didi even notices that "he cries." Pozzo, who had earlier warned them that Lucky is dangerous, suggests that one of them attempts to dry his tears. Gogo obliges but is kicked hard in the shins by Lucky, who obviously had long ago lost his trust in all human goodwill. Gogo screams and Pozzo roars with laughter when this happens.

So great is Pozzo's dominance over Lucky that he even controls his mental facilities. After having him dance to entertain the small gathering, he announces that Lucky can also "think" upon command. For that he needs to wear his hat which Didi puts on him very carefully. Pozzo issues the think command and Lucky begins to deliver a sensible monologue which starts in low key, builds up to a tremendous crescendo and leaves his audience stunned and bewildered.

Pozzo pulls his coat over his head, Gogo plugs his ears with his fingers and Didi wants to stop him. Finally the three had to overpower him, wrestle him to the ground and snatch away his thinking cap to make him stop. Totally enraged, Pozzo stamps Lucky's hat in the dirt and pledges that he will never let him wear it again.

The travelling party moves on and the two beggars stay behind. Gogo has forgotten what had brought them here in the first place but Didi reminds him that they are still waiting for Godot.

Distant rustling of footsteps announces a new arrival and a barefooted young boy appears on stage, the unrecognized representative of Godot. Didi questions him eagerly, because it appears that this young lad has knowledge of Godot. The boy is so much like one of them. He lacks proper clothing and even sleeps in the hayloft as they themselves so often have done.

Didi however cannot accept the role of a mediator. Even though he seems to ask the boy the right questions about what he so desperately wants to know about Godot, he continues to insist on a direct contact with Godot and believes that only then will his problems be solved.

In act two Pozzo and Lucky return. The rope around Lucky's neck has shortened to only a few feet, signifying Pozzo's ever tightening hold over Lucky. As might have been expected, Lucky has grown mute. His thinking cap had been taken away and with it he had been robbed of his last remaining possession, that is his mental capacity to think privately.

Not expected, but nevertheless understandable, Pozzo has gone totally blind. Blind to all spiritual reality as a consequence of his selfish lifestyle and willfull destruction of a human spirit.

Towards the end, Didi and Gogo again find themselves together on the stage with Didi still waiting eagerly for Godot. The redeemer appears once again through the rustling grass and Didi's questioning is much the same as during previous encounters except he now places a much greater emphasis on recognition. "Do you remember me?" Answer: "No." (The Redeemer does not remember anyone who has not first recognized Him for what He really is.) It drives Didi to the point of insanity and what then follows is perhaps the apex of the play: Didi chases the boy off the stage threatening to strangle him if he does not remember him the next time.

With the boy gone, Gogo and Didi play with the thought of committing suicide by hanging themselves from the tree, but Gogo's trouserbelt, an old piece of half rotted rope, breaks at the first testpull and they are content to forget about the idea for now.

End of play.

Playwright Beckett leaves his audience perplexed. The sympathy of the audience is with the tormented Didi who longs so much to be saved. Existentialism knows no salvation or it ceases to be existentialism. It must end in despair, and that is perhaps the point that Becket wishes to make.

Someone said that the play is worth more than a thousand sermons but that is perhaps unfair because sermons begin where the play ends. What can be said about the play, in contrast to sermons, is that it exhibits a rich array of deep human emotions and feelings so often absent in objective sermonizing.

For the Christian and the non-Christian viewer alike the outcome is hard to swallow. The non-Christian viewer sees his hopes shattered if he ever had any and the Christian viewer makes his own connections, albeit too late to pass it on to Didi. The Christian viewer is also plagued with the realization that it must have been extremely difficult for Jesus' contemporaries to recognize Him as the Saviour. It leaves him wondering what his response would have been had he lived 2000 years ago in Galilee.

The play cannot easily be erased from the mind. The impact is so great that it will linger on insideously for a long time. At best, it may alert the Christian to assist the living Didis by pointing out what Jesus said about Himself: "that no one can come to the Father but by Him."

*An early production of Waiting for Godot featuring l. to r., Alvin Epstein, Bert Lahr, Kurt Kasznar and E.G. Marshall*
**photo by Ben Mancaso**

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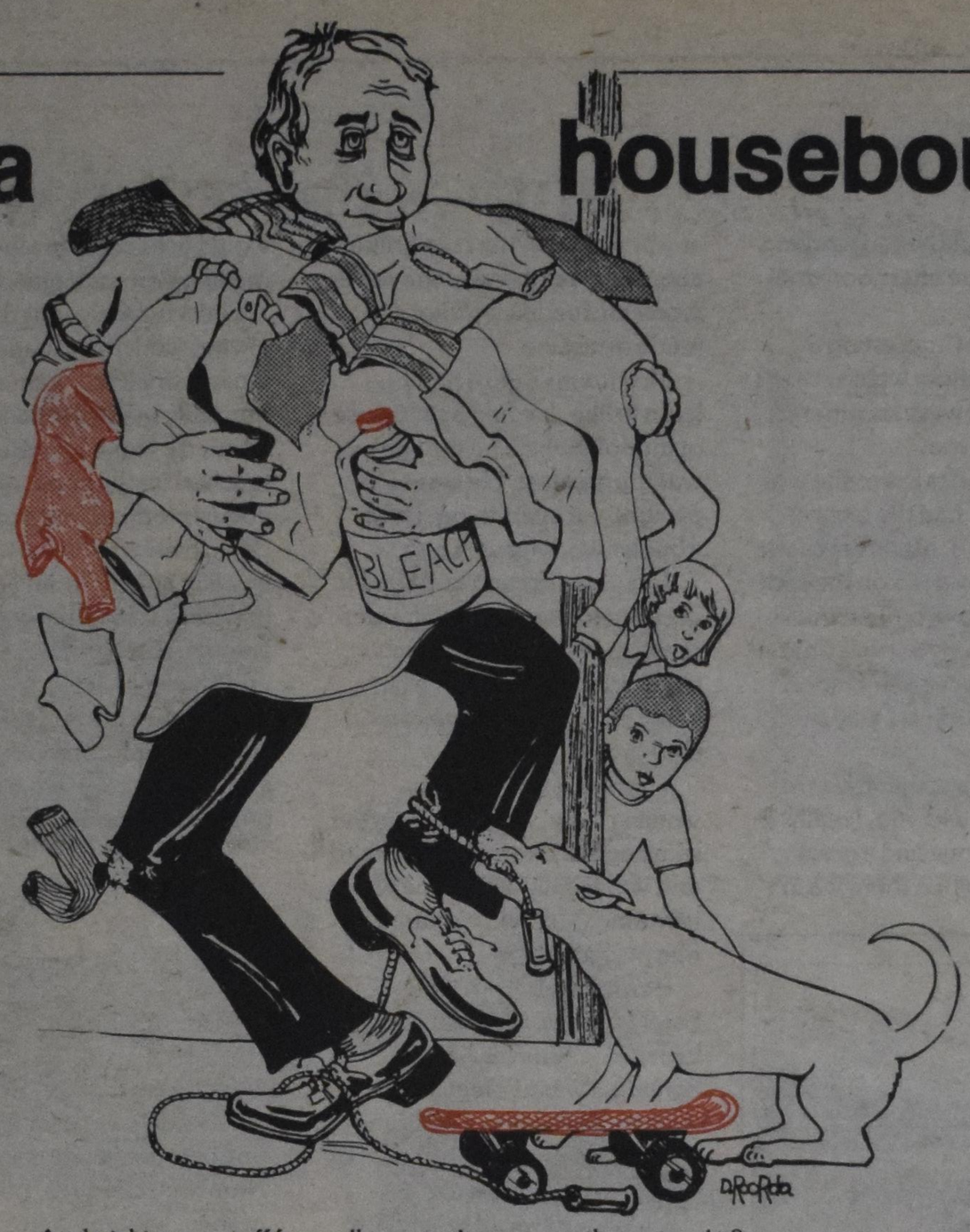
Feature

# Lament of a housebound husband




**Reinder J. Klein**

My story, which is about the loss of ignorance, perhaps even innocence, began sometime last January when, after having laboured for twenty years in that men's world "out there", I was ruled burned-out by a woman, my doctor, who told me to get away from my job. "Stay home," she said, "relax." Ha!

Things will never be the same again. If carnal knowledge comes to us as a bit of a shocker, domestic experiences can knock you right out of your socks. I know. I've been there.

Never again will I be able to return to the roost after a hard day's work and lose myself in a good book while the little dear fetches my pipe and slippers. Little dear indeed!

Fellows, we've been spoiled, and because of it mothers are underestimated and undervalued. They should be awarded medals for valour under fire, and special awards for services above and beyond the call of dust bins.

In my good old days, before I came to my present age of consent, I used to race home — often late — to slobber down supper in a mad dash to get to meetings on time, or to the endless night classes, the part-time jobs, soccer games and other crucial events. And sometimes, I admit it, I used to just sit and read, blessedly unaware of the sparkling kitchen, the dust-free furniture, the spotless floor, the courteous, almost shy brood of five kids. (Who *were* those kids? Where are they now? What did I miss?)

How did she do it, I now wonder. How does any mother? Having functioned as a surrogate mom for too many months, I am ready to admit defeat, to toss in the towel, to beg for my job back in order to relax a little. This cure is killing me. I am slowly going bonkers and simply can't wait for my wife to come home from work. There is so much to tell her, in spite of her knowing smile.

Take the laundry. Why can't kids leave their dirty clothes within reasonable distance of the washing machine? Why should any self respecting man have to dive under the livingroom couch to fish for underwear, or under beds for pants, or rummage among books on romantic poetry for socks?

Speaking of socks, the other day I found a pair next to the fridge in the kitchen, obviously stripped off in some haste, still all wadded up in grey smudgy balls and stiff to the touch. I picked one up, found the neck and whipped it smartly to straighten it out. A sandblaster could not have packed a greater wallop. Tiny volcanoes of mud were neatly aligned down my face and shirt front, and my left eye cried for hours.

And picking up stuff from all over isn't the only laundry problem. Getting everything neatly folded and back where it belongs is even harder. Some clothes have a will of their own and practically defy a calm and rational approach. Soft, shapeless T-shirts, for instance, are practically impossible to fold, and those pretty lacy underthings keep sticking to calouses and broken fingernails just when you think you're done with them. And how do mothers ever learn precisely which clothes belong to whom and where they're stored? How will I?

Yet the laundry is the easy part. Getting the house clean is infinitely harder, while keeping it that way is impossible. It's really that simple. You can dust all you want, vacuum floors and wash dishes all you want and more than you want, as soon as the kids come home you've had it. They sort of blow in like a typhoon and leave as much debris. Coats, sweaters, mud, sneakers, books, bits of paper, toys, pens, sticky things, pencils, erasers, sand, you name it, they leave it. They raid your clean fridge, slop milk on the table, leave peanut butter and jam sticking to countertops, bash into furniture and each other, and drop cookie crumbs everywhere. Conversation is carried on at a multi-decible level, radio dials are spun until the walls fairly tremble with the earsplitting noise of screaming guitars and electric voices, doors are slammed.

Ah, for the peace of my office! Why me, I wonder. Why anybody? How can mothers stand it?

Among the dinners I fix, those prepared by Kraft are still my favourites. True, my wife gags on the yellow yuck and the kids sneak to Harvey's afterwards for what they call real food but Kraft dinners I can handle. Bacon practically fries itself and the rest is a piece of cake. Besides, every imaginative multi-course meal makes the agony of shopping so much more perplexing and painful.

I get rattled in grocery stories. All those cans and bags and boxes unnerve me. Names, volumes, weights and prices swim before my eyes. The variety of foods makes my head spin. And I feel doubly dreadful when I see the other moms pick and choose and fill their carts with an efficiency and confidence that suggests they actually know what they do. I just sort of close my eyes, lunge and grab and hope for the best. Of course, sometimes we eat Chili for days or suffer the slings and arrows of outraged relative when we run short of toilet paper, but at least I get out of grocery stores as fast as humanely possible.

To be sure, there are small victories and fleeting moments of glory. About a week before No. 2 son graduated from high school I took him shopping for clothes. Predictably, he wouldn't listen to good advice and selected a shirt and some slacks that weren't wash-and-wear. Worse still, the slacks had to be hemmed. "Mom will do it," the dear boy had mumbled insultingly. You guessed it, the night before graduation my wife had to work late and I was frantic. With murder in my heart I nonetheless managed to pull it off. A lengthy tussle with the spitting steam iron managed to deflect attention away from the amateurish needle work, and when the big lunkhead hugged me and chortled: "Thanks Mom," I felt as near as I ever will to being his natural mother.

The letdown came shortly after. The boys had been horsing around outside on their bikes, popping wheelies and that sort of thing, when all of a sudden they were in my kitchen, laughing and shouting. "Hey Dad, you should have seen him," one hiccupped. There stood son No. 3, gangling and fourteen, an enormous rip in his jeans. "I wiped out," he grinned sheepishly. "Can you fix it."

Men, I haven't even told you the half of it, but perhaps you get the point. We men live charmed lives in our offices, schools and factories. The implication of Synod's recent decision notwithstanding, I maintain that mothers hold the most perplexing, the most trying, the most difficult and the most subtly authoritative of jobs anywhere.

Having seen the light, I salute them. My hat is off and my balding pate is bowed in deep respect. My dishpan hands are raised to them in mute salute and my apron strings flap in admiration. I've been there, sisters, I know of your struggles and frustrations, your anxieties and little joys. Mothers today are an endangered species and must be protected.

What can I do for those gigantic dears? I could start a new publication and call it *Parental Renewal*, but that would hardly be original. Besides, I don't really think my fellow fathers need to be hammered for real or perceived sins. Neither is it necessary to bother consistories, classes and even Synod with overtures on the position of househusbands.

I'll just say this: For me the old days are gone, and in my melancholy way I say Good Riddance. Weren't husband and wife always meant to be one? Why should only a mother deal with her little girl when the tot comes home, gingerly carrying some doggie-doo, and says in that bemused way of little ones: "Look, Mom, what Daddie almost stepped in."

Men can handle it. They know no sentence should end with a preposition!

---

*Reinder J. Klein lives in Pierrefonds, Quebec. He is a teacher of English and Communications.*

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# Youth

## A summer job

**Lucinda Wolters**

When summer is upon us many of us dream of two free months. We dream of beaches, tans, guys (or girls), swimming, camping and late mornings.

But many of us have to work during the summer, in order to earn money for college. It isn't easy getting a job these days and it can be frustrating.

Although summer jobs are scarce, last year I was fortunate enough to get one. When I was younger I had a paper route and one of my old customers owned a barn marketplace. I decided to ask the owner, Mr. Raymond, if I could possibly get a job. He did have a job for me and as soon as school was out I began working from one in the afternoon until five.

I had a lot of interesting experiences there which I won't forget. There were six others working with me.

First there was Pam; she was about 50 and had the biggest mouth around. Many times she would really put me on the spot and I could have broken out in tears a lot, too. That was only in the first two weeks and I soon got used to the blunt way she spoke.

Carol was another person who worked with me. I really liked her and we had a great time talking when there wasn't any business. What I really liked about her was the way she never made me feel like an idiot if I made a mistake.

Monty was a guy I had to learn to like. He had a sick sense of humour which he thought was the greatest. He was so picky about everything, I had troubles working with him.

Lucy was French and I had to get used to her accent. She was great, too. We used to go and sneak ice cream from the bin when everyone else was on their break.

There was another guy working there, who was about the same age as I was. He was weird and what really 'killed' me was his name: Moses! The name fit him perfectly.

Ben is last, but not least. I barely ever worked with him because whenever he was coming, I was just leaving. Sometimes he was a bit strange, especially when he laughed, but we got along quite well.

I was in charge of selling soft ice cream and yogurt cones. Let me give you some advice: never buy a chocolate yogurt cone! That is the definition of absolutely revolting. Actually, let me give you some better advice: never buy a yogurt cone!

Many times I was very embarrassed by the yogurt. Sometimes the yogurt was too runny. Have you ever tried pouring milk into a cone without having it overflow? What I would do is quickly get the yogurt out of the machine and give it to the customer as fast as I could so that it wouldn't ooze all over me — but the customer would get oozed on when the melting process began.

Unfortunately, this didn't always work to my benefit. Once a small boy wanted one. I hurriedly made the cone and handed it to the boy. But as he reached for the cone, all the yogurt plopped and oozed down his shirt. He started bawling and his mom yelled at him from across the store for being so clumsy. The same thing happened to a lady and she swore at me and took off.

After I had worked there for about two weeks, I had the privilege of learning how to work a cash register. If I have my way, I will never ever try running one of those gadgets again. Numbers, cheques, prices, money, kilograms and scales drove me out of my mind. I have made more mistakes on a stupid cash register than I have made in my whole life!

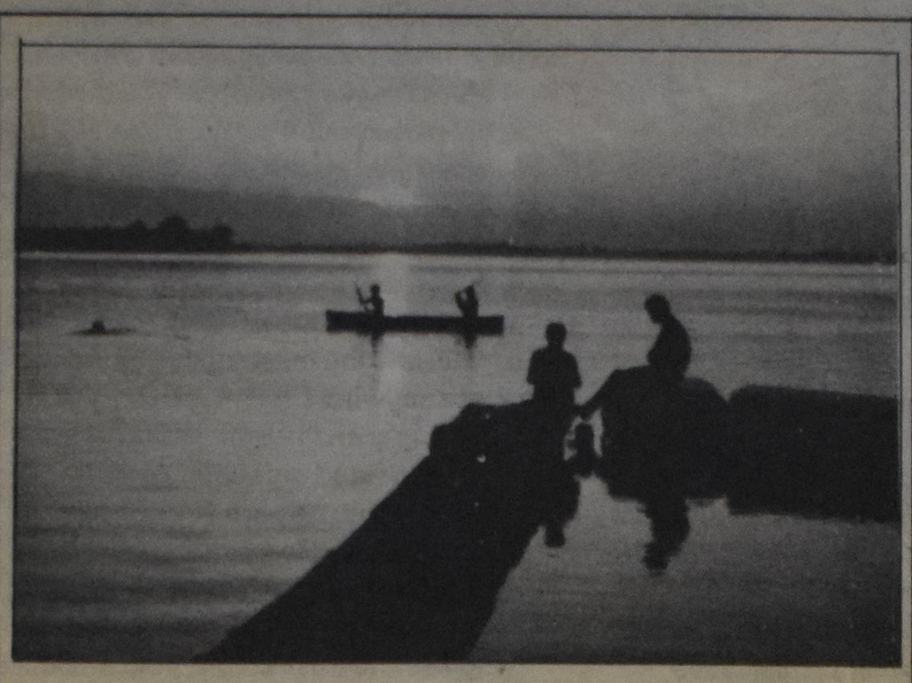
First there was the problem of knowing which keys to press. Secondly, I have a problem remembering prices. At first when I started running the cash register I was so nervous that I couldn't remember any prices at all. The worst time of the day for me was when everyone would be on their break and I would have to run the store by myself. I used to feel so dumb when I didn't know a certain price and I'd go running around the store to find out what it was while a line-up slowly formed. The worst mistake and most common mistake I made was ending up with the wrong total. For example, the total amount should be $10 and I ended up with $89.

One time everyone was on their break and I was the only one in the store. There was a young couple getting groceries. They kept bringing more and more food to the counter, more and more until there was a mound on the counter. Finally they had everything they needed. So I began the long process of tilling it all up. After about 20 minutes I pressed the total button and the cash register read $453.25. I could have died! I knew that what they bought would be a lot of money but I knew it couldn't have been that much. Slowly I emptied all the bags and started all over again.

On another occasion I was tilling up a woman's groceries. The price came to $16 and she laid a twenty on the counter. But as I was putting the remaining groceries in the bag, she took the twenty and placed it in her wallet. She then stood there as if expecting something. So I said, "That'll be $16 please." Then she looked at me very strangely and she said, "I already paid you. Could I have my four dollars." I couldn't believe it because I had seen her place the twenty back in her wallet. We had a big argument about it and although I ended up winning the argument, I really did wonder about that lady.

After that experience I had just about had it with the cash registers. I think everyone else did too because after that I spent most of my time packaging in the back.

*Lucinda Wolters is a grade twelve student at the Pacific Christian School in Victoria, BC*



## A new season, a new board, fresh commitments

The Young People's Quinte League Board Retreat, held on July 21 and 22 at Muskote Bay, was a weekend for getting acquainted, for inspiration and spiritual growth, for business and for pleasure. And judging by the comments at the closing devotions, it was a success on all counts.

## Following You

we are often more like Jonahs than Abrahams
when God calls us to move
it's so hard sometimes
to break up your roots
from where they have been nurtured
for years and years
to have to give up a comfortable lifestyle
with people we know and love
and then just go at God's will
where you have to start the process
of meeting people, starting work
and home-building
all over again
it takes a lot of trust for anyone
sometimes more for a Christian
to part from God's family
to seek out new members of God's family.
but when have You ever failed us Lord?
Nothing can separate us
from Your love — I am convinced?
not where we are — high above the sky
or in the deepest ocean.
nothing will ever be able to separate us
from the love of God
Lord, help us to be Abrahams.

**Anonymous,**
**St. Anthony, Newfoundland**

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# Fellowship, fashion and fun — the 16th Annual Ladies Rally

**Cathy Kalverda**

Earlier this summer, the Christian Reformed ladies of Fredericton, Charlottetown; Halifax, Kentville; Truro and New Glasgow made their way to Shubenacadie, Nova Scotia for their annual rally.

It was with great anticipation that everyone arrived. The rally is a time of learning, fellowship, laughing and making new friends and seeing old friends once again. And, of course, there's the added benefit of no dishes to do!

Some of the ladies had many miles to travel, but the laughter, singing and fellowship made it all worthwhile. Starting at 10 a.m. with coffee and registration, the theme this year was "The role of the Christian wife and mother in the Church" (Prov. 31:30).

The first speaker of the day was Shirley Peters from the Immanuel Baptist Church of Truro who spoke on "Discovering our spiritual gifts." Her presentation was informative and enhanced because of her ability to speak from the heart.

Discussion groups and a tea break followed Ms. Peters presentation and later that afternoon the ladies were invited to spend some time at a wildlife park and look at displays set up in a local church hall. The weather co-operated and all enjoyed their outings — even the peacocks were seen in their full splendor.

*Arriving with great anticipation*

*The "fashion" show*

Supper was next on the agenda. The food was excellent! To help our digestion, we were invited to watch a "fashion show," and what a show it was!

We have not figured out how the wives convinced their husbands to submit to this one of a kind fashion show, but it definitely was a learning experience for the fashion conscious ladies. It is amazing what can be done with newspaper, teabags, knitting needles, paper plates and nails, just to mention a few "fashionable" items presented. It gave us new ideas to be sure, though it is not certain whether or not it helped the digestion.

This entertainment was followed by some music ministry and then Rev. Boehm's talk on "Women in the New Testament."

Rev. Boehm spoke on the need to go back to the original message of the Bible which is "focussing on ministry." With this in mind, he dealt with how women were able to do this in the New Testament.

After final comments and more singing the day was over. Many ladies were able to go home that evening, but some travelled so far, that they stayed overnight either billeted in homes or in motels, travelling home the following morning.

Thanks must be extended to the ladies at Shubenacadie for the time and effort displayed and we hope to see all of you next year in Fredericton.

# Getting to know Eastern Canada

*A relaxing afternoon at the wildlife park*

## small talk

**Alice Los**

# Ten swallows in the bush is better than one in the hand

While we weren't looking, two romantically linked swallows built a nest on the light over our back door. By the time we found out it was too late to refuse them a building permit. They had moved in already.

We don't use that door much in winter or early spring, an oddity our new neighbours had been quick to take advantage of. They did not need any nosy or interfering humans around while they decided on a lot. Our ignorance then became our loss I'm sure when they borrowed the blueprint for their new place from their parents and got busy.

It must have been some construction process, judging by the final product! All materials were hauled in by the tiny beakful of course, which is evident yet by the sculptured pattern on the outside of the basket-like structure. They never had Open House so we didn't see the interior until in the fullness of summer the last of their brood had left home.

After a long and tender vigil, that brood was suddenly there. One day we counted four miniature, wide open beaks waiting to be filled by parents who seemed to be very equal breadwinners. Later on we discovered two more but we had to be sneaky for as soon as Mom and Dad spotted us they became frantic and literally flew into a rage.

Meanwhile, we had become emotionally involved the moment we saw the hungry little babies and from then on went through a repeat performance of a familiar routine. We picked up after these birds constantly, what with the lack of bathroom facilities in their house. We also sacrificed some of our freedom when we gave up the use of our backyard for a while in order for them to have a life of their own.

Most of all, we worried. We worried about cats, we worried during cold nights and we worried about the two younger and definitely smallest of the brood.

One morning our worst fear came true. A tiny ball of fuzz and feathers was sitting on the back stoop. Miraculously, it was still very much alive. Had it been elbowed out of the overcrowded quarters or had it tested its wings prematurely? We suspected the latter for the parents acted very much like human parents would in similar circumstances. They seemed to have had it with this child and almost grudgingly shoved it some food now and then. But they kept an eye on it at all times and would engage in excited chattering every so often.

We were very reluctant to interfere, afraid to do more harm than good. But then, after hovering nearby for almost a day, we noticed that the elder birds were more and more inclined to leave this hapless (or wayward?) child to its own devices. Surely this would mean its death.

Therefore we threw all caution to the wind and foolishly applied human logic to animal behaviour. And we botched it.

As soon as we stepped into the ring, ladder and all, the parents turned hostile, swooping down on us with biting beaks while two of the young ones left the nest at once, terror giving them wings that worked. Worst and saddest of all, the little escapee which we intended to return to the warmth and safety of the nest worked its way immediately back over the edge and fell to its death.

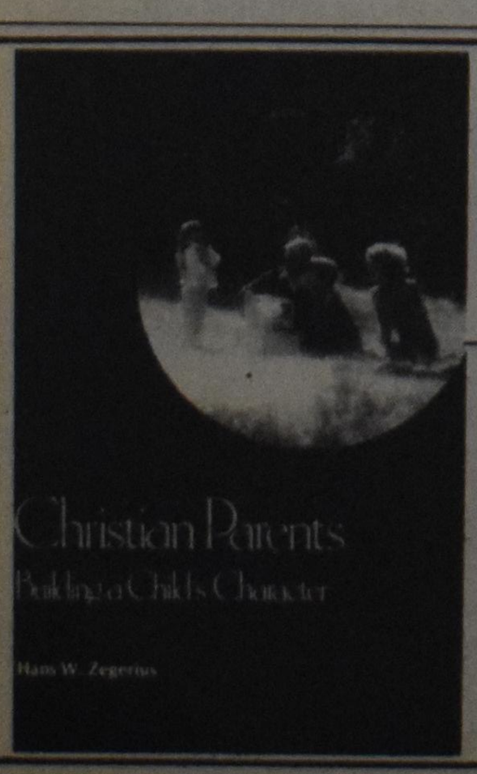
Humiliated we retreated from the unhappy scene and resolved to leave the bird family be. After all, who were we to meddle in their affairs?

It did not mean that we had lost interest. From a basement window we followed further developments closely. By counting heads we knew the two terror-stricken young had returned and one fine day they tried again. They made it to the fence and back. Eventually, the other three also took the plunge and between the back stoop, the fence and the patio our yard saw as much air traffic as Dorval at the beginning of the spring break.

There was much fluttering at first but then, with continued practice and patient parental prodding, each little one in turn became stronger and bolder and more adept until finally they soared into the world beyond.

And so, for the second time in our life, we are left with an empty nest. As before, we reacted with mixed feelings. It's strangely quiet around the house again. Also as before, we reclaimed some living space. Our own furniture is up on the patio again.

*Alice Los lives in Kemptville, Ontario, with her pastor-husband and some swallows who will be back.*

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**On L2R 4L3, (416) 682-8311**

## Births

**ATTEMA:** We Albert and Geraldine thank the Lord for the precious gift of our first child a daughter, TRUDI MARIE, born August 10, 1984, weight 8 lb. 13 oz.
Home address: 10142-145th St., Edmonton, Alta.

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**BANDSTRA:** John and Bev give thanks to the Lord for entrusting to us a healthy son, COLIN MATTHEW, born on August 14, 1984. A welcome little brother for John Ryan, Aaron and Irene. Another grandchild for John and Margaret Bandstra of Smithers, BC, and Ken and Irene Wedell of Fond du Lac, Wisconsin. A great-grandchild for Mevr. A. Bandstra-Fokkema of Friesland, the Netherlands.
5130 Massey Dr., Delta, BC V4K 1B5

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**BEEKSMA:** We, Jack and Mary, give thanks to God for the safe arrival of our son, ADAM JEREMY, born August 6, 1984; a brother for Laura. Proud grandparents are Mr. and Mrs. H. DeRoo of Mount Brydges, Ont. and Mr. and Mrs. A. Beeksma of Owen Sound, Ont.
Home address: 5013 - 30th Ave., S.W., Calgary, AB T3E 6P9

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**MAAS:** Arend and Louise thank the Lord for His precious gift of a baby boy, MATTHEW AREND, born July 3, 1984. A little brother for Sara. Proud grandparents are Mr. and Mrs. Matthys Maas of St. Catharines, Ont., and Mr. and Mrs. Edward Huizinga of Brampton, Ont.
Home address: 51 Woodward Ave., Brampton, ON L6V 1K3

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## Marriages

**HAAKSMA-STAM:** Mr. and Mrs. Lou Haaksma of Oshawa, Ont., and Mr. and Mrs. Bert Stam of Bowmanville, Ont., would like to announce the marriage of their children, HARRIET NELL and BERT DWIGHT. The wedding will take place, D.V., on Friday, September 7, 1984, at the Hebron Chr. Ref. Church, Whitby, Ont. Rev. R. Fisher officiating.
Future address: P.O. Box 193, Hampton, ON L0B 1J0

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**LENOS-ELGERSMA:** Believing the Lord has brought them together, Mr. and Mrs. Nick Lenos and Mr. and Mrs. Andy Elgersma joyfully announce the forthcoming marriage of their children, HANNAH DEBORAH and ROBERT JOHN. The Lord willing, on Saturday, September 1, 1984, at 7 p.m. in the Ebenezer Chr. Ref. Church, Jarvis, Ont. Pastor James Tuininga officiating.
Future address: 7255 Lundberg Rd., Wisconsin Rapids, WI USA 54494

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## Congratulations!

## Marriages

**VANDESANDE-VANDERBERG:** Believing that this love is of God, and that He has created us for each other, it is our desire to unite our lives as one in Him. We, JANE and RALPH, together with our parents Mr. and Mrs. John Vandesande of Nepean and Mr. and Mrs. Martin VandenBerg of Brockville like you to share in the joy of our marriage, the Lord willing, on Saturday, September 15, 1984, at 2 p.m. in the Calvin Chr. Ref. Church, Nepean, Ont. Rev. J.A. Quartel officiating.
Future address: Apt. 1013, 1339 Meadowlands Dr., Nepean, Ont.

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**VISSER-MARKUS:** Mr. and Mrs. Fred Visser and Mr. and Mrs. Klaas Markus are happy to announce the marriage of their children, WENDY and CLARENCE PETER. The Lord willing, on Saturday, September 8, 1984 at 3 p.m. in the Maranatha Chr. Ref. Church of Woodstock, Ont. Rev. P.W. De Haan officiating.
Future address: R.R.1, Beachville, Ont.

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**VREMEN-IRELAND:** With joy and thankfulness to God, Simon and Doris Vreman of Kingsville, Ont. are happy to announce the forthcoming marriage of their daughter JUDITH to DOUGLAS GEORGE, son of George and Marjorie Ireland of Simcoe, Ont. The ceremony will take place, the Lord willing, on Saturday, September 1, 1984, at 3 p.m., in St. James United Church of Simcoe, Ont. Rev. Dan Yourkevich officiating.
Future address: 1 Montclair Cresc., Apt. 1, Simcoe, ON N3Y 4P1

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## Anniversaries

1959 September 24 1984
"One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life" (Psalm 27:4a).
It is with joy and thanksgiving to God that we celebrate our parents' 25th Anniversary:

JOE and GRIETJE BOONSTRA
(nee Vandervaart)

May the Lord bless them in the years to come.
Their thankful children:
Wilma Ann
Margaret Louise
Agnes Frances
Tracey Marianna
Open House will be held on September 24, 1984, at 1:00 to 4:00 p.m. and from 7:30 to 10:00 p.m.
Home address: Inner Valley Dairy, Boonstra Rd., R.R.#1, Telkwa, BC V0J 2X0

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Again we are reminded of God's wonderful grace, as we announce the celebration of the 35th Wedding Anniversary of,

PETER and JANET BYL
(nee de Fijter)

of Prince George, BC on September 6, 1984.
The Byl's were married in Zuidland, the Netherlands in 1949 and the Lord has faithfully kept them all these years. We, their children and grandchildren, heartily congratulate them and pray for God's continued blessings of companionship, joy and love upon them, our parents.
"For You are our glory and strength ... Indeed, our shield belongs to the Lord, our King, to the holy one of Israel" (Psalm 89:17&18).
With love from:
John & Elisa Byl; Julia, Erica — Prince George, BC
Dick
Peter
Trudy
Edward
— all of Prince George, BC
Home address: 2787 Richview Dr., Prince George, BC V2K 4A3

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## Anniversaries

1959 September 4 1984
With thanksgiving to the Lord for all His blessings, we are happy to announce the 25th Wedding Anniversary of our parents,

ADRIAN and ATTIE DIELEMAN
(nee VanderWeide)

Congratulations Mom and Dad!
With love:
Bill & Grace
Brenda
Ken
Ron
Open House will be held, D.V., on Saturday, September 8 from 2-5 p.m. at their home. Best wishes only please.
Home address: R.R.#6, Thamesville, ON N0P 2K0

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1959 September 12 1984

CORNELIS and JETSKE HOOGEVEEN
(nee Jansen)

With thankfulness to God, we share in the joy of our parents as they celebrate their 25th Wedding Anniversary on September 12, 1984. May the Lord continue to bless you in the years to come as He has in the past.
Congratulations and love from your children:
Sheila
Richard & Monique (girlfriend)
Joanne
Shelley
Home address: 68 Sullivan Ave., Nepean, On K2G 1V2

---

New Liskeard Mount Brydges
September 7
With praise to God we celebrate the 25th Wedding Anniversary of our Mom and Dad,

DICK and JANE HOLMAN
(nee Kalverda)

We wish them many more happy years together.
With love:
Fred
Margo
Lorianne
Julia
Open House Saturday, September 8 at Mount Brydges Community Center at 8 p.m.
Home address: 20 Railroad St., Mount Brydges, ON N0L 1W0

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Bowmanville Bowmanville
1959 September 5 1984
O give thanks to the Lord for He is good, for His steadfast love endures forever.
It is with joy and gratitude to our heavenly Father, we hope, the Lord willing, to celebrate the 25th Wedding Anniversary of our parents,

ANDY and HENNY STRIKWERDA
(nee Kiefte)

May God richly bless you with many more years of happiness and health.
With much love and congratulations from your children:
Ted
Cindie & Don
Dory
Brenda
John
Home address: R.R.#6, Bowmanville, ON L1C 3K7

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**50 years is a long time.**

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

## Anniversaries

s'Gravenzande Brooks, Alta.
1944 1984
Wedding text: "But as for me and my household we will serve the Lord" (Joshua 24:15b).

WILLEM and NEELTJE LYZENGA
(nee van Nieuwkerk)

The Lord willing, we will celebrate with our parents their 40th Anniversary on September 21, 1984.
Congratulations Mom and Dad, Grandma and Grandpa.
Love:
Bill & Leni Vanderwal; Evelyn, Monica, Melanie, Brenda — Taber, Alta.
Lammert & Lis Lyzenga; Susan, Bonnie, Travis, Jeremy, Ellen — Rosemary, Alta.
Bert & Ricky Kuiper; Terry, Michael — Brooks, Alta.
Dick & Jennie Lyzenga; Sonya, Marilyn, Wendy — Calgary, Alta.
Wilma Lyzenga — Grande Prairie, Alta.
"For the steadfast love was established forever, thy faithfulness is firm as the heavens" (Psalm 89:2).

---

Hengelo Cornwall
1944 1984
On the occasion of the 40th Wedding Anniversary of our parents on September 1, 1984,

Mr. & Mrs. JAN TEN BRINKE

of Cornwall, Ont., we wish to express our sincere congratulations and pray that our God, who has been with them in the past, will be their constant guide in the years that lie before them and may the words of their wedding text, Joshua 24:15b speak to all of us.
Their children:
Lydie & Mike Van Dyke; Trudy, Michael, John — Maitland
Gerry & Margaret Ten Brinke; Reuben, Rebecca, Elizabeth, Jonathan — Cornwall
An Open House to celebrate this with our parents will be at The Ancor in Cornwall, Ont., on September 1 at 8 p.m.
Home address: R.R.#1, Williamstown, ON K0C 2J0

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## Obituaries

Very suddenly the Lord in His wisdom took away from us, to be with Him, our fellow member and friend,

JOHANNES ANTONIDUS

aged 80 years.
We ask our heavenly Father to comfort his wife and family.
1 Cor. 15:1.
August 18.
The "Jongeren Van Vroeger" of London.

---

"Blessed are the dead who die in the Lord."
On Saturday, July 29, the Lord called unto Himself our beloved wife and mother,

JENNY DYKINK

at the age of 66 years.
She was visiting in the Netherlands at the time.
She will be sadly missed by her husband John and her children:
Jim & Joanne Vriend — Edmonton, Alta.
Bill & Robina Dieterman — Spruce Grove, Alta.
Tako & Hendrietta Koning — Rumbai, Indonesia
Rolfe & Anneke Dykink — Edmonton, Alta.
Rocky & Nancy Konynenbelt — Rocky Mtn. House, Alta.
10 grandchildren.
Funeral services were held on August 3, 1984 at West End Chr. Ref. Church, Edmonton.

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**Yea, though I walk through the valley of the shadow of death, I will fear no evil; For thou art with me.**

## Anniversaries

1959 1984
"Look to the Lord and His strength, seek His face always" (Psalm 105:4).
The Lord willing, on September 5, 1984, we wish to celebrate the 25th Wedding Anniversary of our parents,

JOE and ANN VANDERSCHAAF
(nee Rekker)

May the Lord continue to bless you and keep you in His care.
Congratulations from your children:
Lorraine & William Groot
Julie
Karen
Open House for relatives and friends will be held on Saturday, September 8, from 2:00 - 5:00 p.m. at their home.
Address: R.R.#2, Brampton, ON L6V 1A1

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Brampton Dunnville
1959 September 5 1984
We are happy to announce the celebration of the 25th Wedding Anniversary of our parents,

Rev. HARRY and HENNY VANDERWINDT
(nee Bouwers)

"Commit your way to the Lord; trust in Him and He will do this: He will make your righteousness shine like the dawn, the justice of your cause like the noon day sun" (Psalm 37:5,6).
We trust that the Lord will continue to provide the joy and blessings He has in the past.
Congratulations Dad and Mom, we love you both.
Ed & Karen — Hamilton
John — Grand Rapids
Michael — Dunnville
We invite friends and neighbours for Open House on Saturday, September 8, from 2-5, D.V., (white house on the corner of Diltz & Bird Rd., Dunnville).
Mailing address: R.R.#2, Dunnville, ON N1A 2W2

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## Obituaries

"I love the Lord, because He has heard my voice and my supplication. Because He inclined His ear to me, therefore, I will call on Him as long as I live" (Psalm 116:1&2).
On July 26, 1984, the Lord called home, His child,

JOHN MEYER

at the age of 77 years.
Loved by his wife: Anna Meyer (Van Dam).
Dear father of:
Piet & Tinie Meyer
Renso & Clara Meyer
Peter & Audrey Meyer
Jake & Alice Bosch
He will be remembered dearly by his grandchildren and great-grandchildren.
Home address: 5305 Dickinson Rd., E., Hannon, ON L0R 1P0

---

I sought the Lord, and afterward I knew He moved my soul to seek Him, seeking me.
On Monday, August 20, 1984, the Lord took home our beloved mother, grandmother and great-grandmother,

JENTJE STRYKER
(nee Auf der Haar)

in her 79th year.
Predeceased by her husband John (1974).
Dear mother of:
John & Grace Bakker — Goderich
George & Minnie Sjaarda — Norwich
Henry & Cora Stryker — Breslau
Herman & Janet Stryker — Holmesville
Kurt & Corrie Stryker — Seaforth
Loving grandmother of: 22 grandchildren, 5 great-grandchildren.
Home address: 11 Sparling St., Seaborth, Ont.

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# Classifieds

## Obituaries

"Lord, thou hast been our dwelling place in all generations ... from everlasting to everlasting, thou art God" (Psalm 90:1&2b).
On Monday, August 13, 1984, it pleased the Lord to peacefully call home, our beloved wife, mother and grandmother, in her 75th year,

AUKJE DEVRIES
(nee VanderByl)

She will be sadly missed by her husband John and her children:
Andrew & Sandra Devries — Dresden, Ont.
Ann & Jack Hoekstra — Chatham, Ont.
Herman & Mary Devries — Williamsburg, Ont.
Yvonne & Herman Van Dolder — Windsor, Ont.
Bill & Helen Devries — Kelowna, BC
Fred & Emmy Devries — Strathroy, Ont.
Alice Devries — Burnaby, BC
and 17 grandchildren
She is also survived by 2 brothers:
William — Sarnia, Ont.
Jacob — the Netherlands
Funeral services were held on Thursday, August 16, at the Chr. Ref. Church, Dresden, Ont.
Corresponding address: P.O. Box 852, Dresden, ON N0P 1M0

---

On August 4, 1984, suddenly our Lord called home unto Himself our beloved mother, grandmother and great-grandmother,

GRACE (Gaitske) DYKSTRA
(nee Wynsma)

at the age of 77.
Predeceased by her husband Hendrik and son Bob.
Dear mother of
Bill & Jenny Dykstra, 2343 Woking Cres., Mississauga, ON L5K 1Z5
Jean Dykstra (Benschop), P.O. Box 865, Grand Bend, ON N0M 1T0
Claude & Gladys Dykstra, 149 Liberty St., N., Bowmanville, ON L1C 2M2
Tony & Jane Dykstra, 6 Olive St., Apt. 4, Belleville, ON K8P 2A2
Peter & Gail Dykstra, 2420 Wintrop Cr., Mississauga, ON L5K 2A7
Tim Dykstra, 179 Church St., Apt. 3, Bowmanville, ON L1C 1T8
John & Florence Dykstra, 66 Doreen Cres., Bowmanville, ON L1C 3W8
Henry & Ingrid Dykstra, 238 Viewmount, Oshawa, On L1H 7C3
Delton & Greta Dykstra, 29 Hetherington Dr., Bowmanville, ON L1C 2R3
32 grandchildren and 7 great-grandchildren

---

"Safe in the arms of Jesus."
On August 9, 1984, after a brief illness, it pleased the Lord to take unto Himself our dear little daughter and sister,

ANGELA LOUISE RENEMA

at the age of 3½.
She will be sadly missed by her parents Andy and Ann.
Sisters: Yvonne, Tracey and Wilma.
Grandparents: Mr. and Mrs. R. Renema, Duncan, BC; Mr. and Mrs. K. Hoekstra, Richmond, BC
uncles and aunts and cousins.
Funeral services were held on August 13, 1984, in the First Chr. Ref. Church of Duncan, BC. Rev. Likkel officiating.
Home address: 1051 Wharncliffe Rd., Duncan, BC V9L 2K6

## Personal

A clean respectable, and honest woman, in her 40s, would like to meet a clean respectable Christian gentleman in his 50's. Send replies to Box #4822, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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Christian professional gentleman, widower, early sixties, would like to meet intelligent Christian lady for a permanent relationship. I like reading, travelling, classical music, but also quiet homelife. I expect a serious answer with photo and full details from that lady who wishes to share her life with me, to Box #4819, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

## Cottages

**ALTON LODGES**
Why not come up for a fall break and see the beautiful colours, while staying at **Alton Lodges**?
1 & 2 bedroom clean, housekeeping cottages; family resort; 95 metres from beautiful, sandy beaches; close to fishing; 20 km. from Chr. Ref. Church.
**(705)429-2420**
**459 Mosley St.**
**Wasaga Beach, ON L0L 2P0**
**Site 30, Box 8, R.R.#1**
**LEN & RITA BETTE**
Open all year round.

---

**Langs Marina and Campgrounds**
Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984.
*Write or phone for brochure:*
**Langs Resort and Campgrounds,**
**R.R.#3**, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

---

**Sandy Bay Cottages**
Join our family for a fall break. Relax in clean comfortable housekeeping cottages all with new furnaces and hot water overlooking Rice Lake. Enjoy great fishing, beautiful fall colours and fun country fairs.
Come join us, Art and Sue Breeze.
**Sandy Bay Cottages**
**R.R.#1**
**Hastings, ON K0L 1Y0**
**705-696-2951**

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*Check the Calendar of Events for happenings in your area.*

## Help Wanted

Highschool is behind and you are interested in horticulture. We have a year-round job opening for a young man and will train you. Call (416) 643-1628.

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We are looking for a young responsible person to assist with the operations of a dairy farm. Milking experience is a definite asset. Call 705-953-9839.

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Reliable married man to work in feedlot. Must have experience with cattle. Good benefits and good salary. Housing is supplied. Located in Southern Alberta. Call 1-403-725-2293 or write Box 710, Vauxhall, AB T0K 2K0

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**WANTED:** A young couple to work on large modern dairy farm in N.S. Must be experienced milker. Good wages and good 4 bedroom home available. Phone: 902-758-2315 or write: Jack Folkertsma, Shubenacadie, Box 93, Hants Cl. NS B0N 2H0

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**WANTED:** Young adult female, to sing in a Contemporary Christian band. Practice once a week in Waterdown, Ont. For further information, call Adriana (416) 689-8970 or Jack 945-2575.

---

**WANTED:** A mature girl to sell produce at Farmer's Market for Hamilton area Fruit and Vegetable grower. Driver's licence an asset. Phone (519) 647-2534.

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**Licenced Mechanic** for small busy auto repair shop in Guelph, Ont. Applicant must be conscientious, able to assume responsibility and skillful in customer relations. Please send resume to: Peter Kingma, 11 Floral Dr., Guelph, ON N1G 1R2

---

**Help Needed**
I am in need of a nanny starting September 1. I have 3 children: 12, 10 and 8. Housework is included along with cooking and laundry. If interested, experience is required along with a reference. Any questions contact: Ton Wiltenburg, R.R.#4, Blenheim, ON N0P 1A0 or call 519-676-2206.

---

**For more help wanteds see page 16 ...**

## Teachers

**DRAYTON: Principal-teacher** required for higher grades in Calvin Christian School, Drayton, On N0G 1P0. Please contact Gerry Heidbuurt, phone (519) 638-2573.

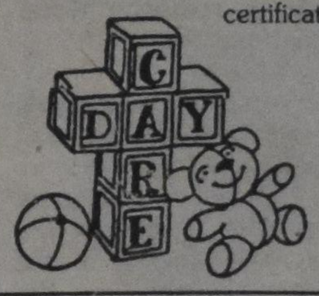
## Help Wanted

### Assistant Accountant

A leading Floral Industry Wholesaler has an immediate opportunity for an experienced individual to perform various duties including the following:
**A/R accounting, material purchases analysis, bank reconciliations, journal entries, income & expense preparation & analysis.**
The position reports to the Controller and requires a self-starter with strong interpersonal skills. Exposure to computerized accounting systems is essential.
*Please submit a detailed resume to:*
**Creekside Gardens Limited**
**Box 25, Fairlane Rd.**
**Jordan Station, ON L0R 1S0**

### Day Care Teacher

Openings for full-time teachers with Early Childhood Education certification in growing pre-school in the Toronto area.




*Send resume to:*
**Mrs. H. Meininger, Supervisor**
**IMMANUEL DAY CARE CENTRE**
**Channel Nine Court**
**Agincourt, Ontario M1S 4B5**

### Redeemer College

invites applications for the positions of part-time instructor in **Business** (to teach auditing) and **Physical Science** (to teach introduction to physical science) for the Winter term of 1985. Applicants should hold an advanced degree and should be committed to teaching from a Reformed Christian Perspective.

*Direct inquiries and applications to:*
**Dr. Wytse van Dijk, Acting Dean**
**Redeemer College**
**467 Beach Boulevard**
**Hamilton, Ontario L8H 6W8**

### "Beginnings Counselling and Adoption Services Inc."

is in need of

### Christian counsellor(s)

in the **Hamilton/Burlington** region to operate an agency designated to provide support services to expectant unwed women and provide adoption related services if and when the need arises; a social work degree with at least three years experience as a practitioner in the child welfare field, familiarity with the adoption process and public relations field an asset; full-time or part-time applications may be considered; salary negotiable.

Please forward letters to:
**Dr. Tom Zeyl**
**P.O. Box #218**
**Smithville, ON L0R 2A0**

### The Institute for Christian Studies

seeks applications for the position of

### DEVELOPMENT ASSISTANT

to work with the Director of Development in the areas of financial support, public relations and correspondence, serving as managing editor of *Perspective* (ICS' bi-monthly newsletter) and maintaining development records,
and for the position of

### SECRETARY/RECEPTIONIST

to be responsible for reception, typing, bookstore and mailing list maintenance.

*Please send inquiries and/or resumes to:*
**Institute for Christian Studies**
**229 College Street**
**Toronto, Ontario M5T 1R4**
**(416) 979-2331**

## Accommodation

### PARTICULIER PENSION IN NEW YORK

$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen.
Voor inlichtingen bel: **Albert Van Maanen.** Liefst's morgens om 8 uur ('One night deposit required at time of booking').
**(212) 855-5036**
**119 Fort Green Place, Brooklyn, New York 11217**

## Travel

*Menno* TRAVEL SERVICE

"Your First Stop to Anywhere in the World"
Lakeshore Square
33 Lakeshore Rd.
St. Catharines, Ont.
Phone: (416) 937-0550
toll free ZENITH 97110
Corrie De Jong, Sales Representative 934-5358 (home)

## Accommodation

Large bedroom plus sitting room available in private home for a mature (30-40 yrs.) female. Toronto West End, close to subway. Phone evenings (416) 247-0327.

---

**Having a birthday?**
**Why not announcement it here in C.C.'s classifieds?!**

# Classifieds

## For Rent

Lot in beautiful Sugar Creek. Campground resort. Bradenton, Florida. Available until February 15, 1985. Call: Herman Van Zeumeren (416) 457-2134.

---

**FLORIDA:** 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US $300-$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.

---

## Real Estate

**FARMS**
**Nova Scotia's Annapolis Valley**

**Wilmot:** 55 acres, U-pick and cash crop operation, large renovated 4 bedroom home with 3 bedroom apartment, barn, greenhouse, irrigation equipment and brook fed pond. $150,000.

**Aylesford:** 124 acres, hog and beef farm, beautiful 5 bedroom home, efficient 2 man operation, 2 hog/beef barns, large steel equipment barn, feed tank with auto. feeders, auto. barn cleaners. $500,000.

**Write:** Bob Balch, Century 21, Nerry Real Estate Ltd., 1103 Commercial St., New Minas, Nova Scotia, B4N 3E3

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**NEW LISTING**

Modern Broiler Roaster & Pullet farm on 20 acres, on paved road near Clinton, including a large ranch style home with built-in swimming pool. Asking $1,300,000.00. Qualified buyers only.

**Contact:**
**PETER DAMSMA**
**Clinton, Ont.**
**Harold Workman Real Estate Ltd.**
**(519) 482-9849**

---

## Real Estate

**CAGE LAYERS**

15.000 production: good house; Toronto area

9.000 production: 2 homes; excellent garden land

8.000 production: excellent home; nearly new equipment

4.000 production: plus grading station, only $340,000.00

**BROILERS & TURKEYS**

38.000, excellent building and equipment.

20.000 chickens & turkeys, good location

300.000 turkey broilers; ill health forces sale

15.000 roasters A; good house.

**BREEDERS**

1500 birds; nearly new house & barn; only $79,900.00

3000 birds; nearly new house & barn; asking $135,000.00

10.000 birds; 5 bedroom home; garden & cash crop land

**DAIRY**

214 acres complete with cows, quota & equipment; selling due to illness

73 acres, cows & quota & equipment, only $265,000.00

These are only samples of our various listings, call us for particulars.

**KEITH MILLER & ASSOCIATES REALTY LTD., — Realtor**
**Dunnville (416) 774-7624**
**Keith Miller, evenings 774-4077 or**
**Fred Hagen, evenings — 679-6666**

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Te koop gevraagd: in Ontario goed lopend 1 mans bouwbedrijfje voor nieuwbouw, verbouw en onderhoud inlichtingen in ont tel (519) 845-3407 of per brief J. Doetjes. de Fintsjes 31. 9221 T.S. Rottevalle, Holland.

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Check our Real Estate Section.

## Real Estate

**Hog Farm:** 100 acres, barn for 120 sows producing quality swine weiners. Large brick home. Good land. Barns automated. Good FCC financing. Priced attractively.

**Excellent dairy farm:** 200 acres fully tiled. Barns for 200 head cattle, 4 silos, 69 stalls. Patz stable cleaners, silo unloaders and feeders. Brick home. Large implement shed. Purebred Holsteins and milk quota available. available.

**200 acre farm:** 2½ miles from Listowel on paved road. Large brick home. New implement shed. Extra large barn. Some hardwood bush. 180 acres good land. Selling due to ill health. Close to Christian school.

**100 acres cash crop land:** 5 acres hardwood bush. Four bedroom brick home.

**100 acres:** highway location, two miles from Listowel. Very productive land. Small bush. Large barn. Well kept brick home.

**Contact:**
**Albert Carson**
**Listowel Office**
**P.H. HILLER REALTY LTD.**
**935 Main Street W., Listowel**
**Ph: 519-291-1544**
**eve: 291-1395**

## Real Estate

**SW Manitoba — Dairy Farm**

* 2400 litre Quota
* 150 Holstein cows
* 50 Heifers
* 1 house
* 1 housetrailer
* 2 silos
* 10 machines
* 2 tractors
* 2 trucks
* 609 Acres good land
* Good buildings
* Private sale
* $1,400,000

*Write for free Brochure to:*

**PURR Dairy**
**c/o Peter Senz**
**P.O. Box 812, Stn. J**
**Calgary T2A 6A6 Canada**

---

**FARM FOR SALE**

10 acre farm, laying hen operation with 13,416 workable quota. Hog finishing operation with 320 hog capacity; 2 storey, 4 bedroom, brick house. Vender willing to hold 2nd mortgage. Located 10 miles from Stratford. Christian Reformed Church and Christian school in vicinity. Telephone: (519) 271-4591 or 393-6816. No Sunday calls please.

## Real Estate

**ADA REALTY LTD.**
**3412 - 102 Ave.**
**Edmonton, AB**
**T5W 0A3**
**Tel. 471-1814**
*Sid Vandermeulen*
Contact us first when you think of moving to Edmonton and district.
***Het vertrouwde adres.***

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**Liberation 1944-1945**
**Awarding winning book**

**by Lini R. Grol**

based on her experiences during the last part of World War II in Nijmegen and all the way up to Heerenveen.
Send $10 which includes postage and handling for this book, to:

**Fonthill Studio**
**1431 Pelham St., Fonthill**
**ON L0S 1E0**

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**C.C. Classifieds bringing the Christian community together.**

## Help Wanted

### EARN EXTRA INCOME

International Food Company invites applications for full- or part-time **sales representatives** for:

* Newfoundland
* New Brunswick
* Nova Scotia
* Ottawa
* Prince Edward Island

*Please send letter and resume to:*
**Box #4823**
**Calvinist Contact**
**99 Niagara St.**
**St. Catharines, ON L2R 4L3**

### Sales Representative

A growing industrial sales organization requires immediately a Sales Representative.
The candidate will be a dedicated, highly motivated self-starter with excellent interpersonal and communicating skills, with a proven desire to excell in his/her field. Sales experience a definite asset, but not essential.

*If qualified, contact:*
**A. Grin**
**(416) 457-0727**
**P.O. Box 278, Brampton, ON L6V 2L1**

### The Institute for Christian Studies

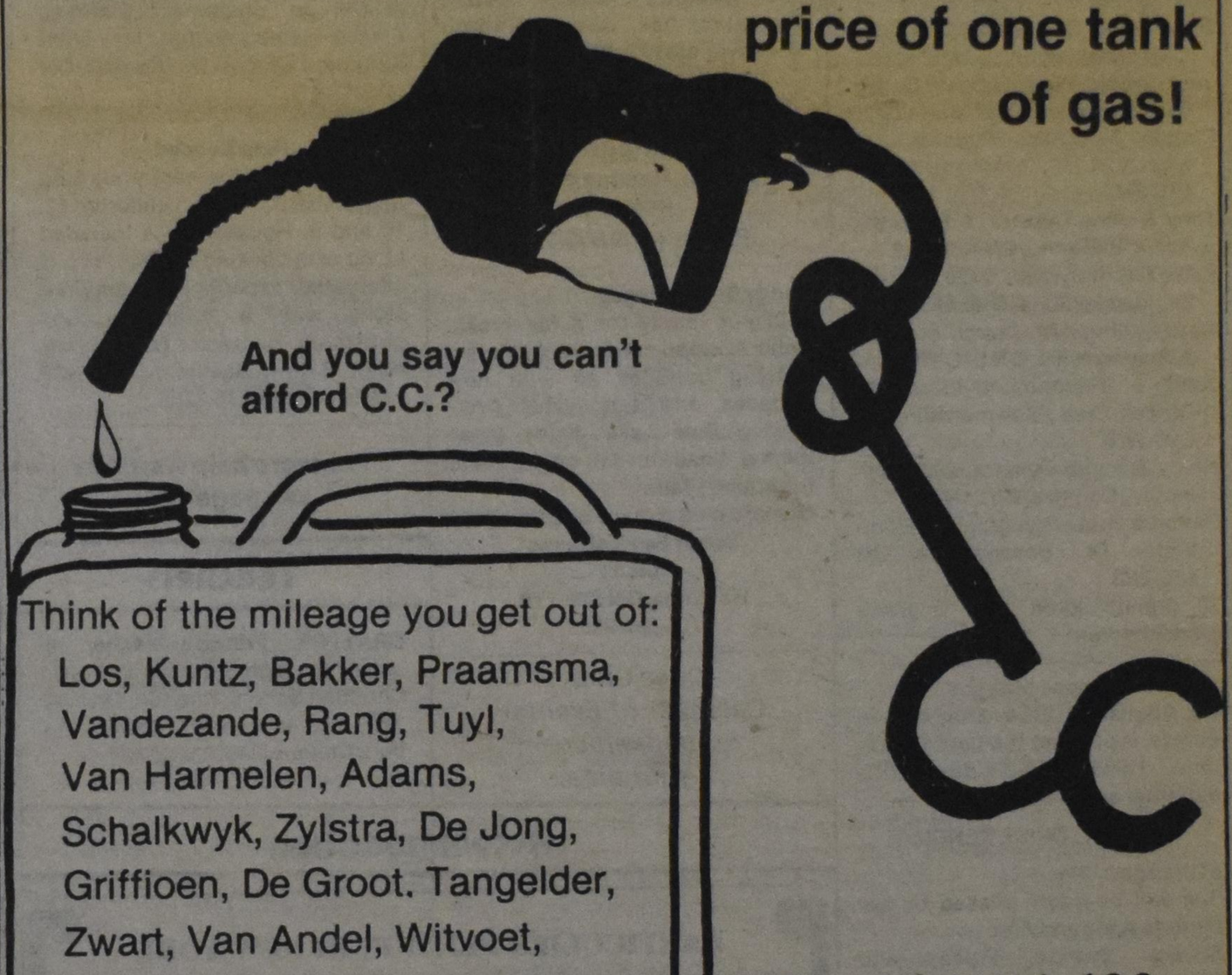
seeks applications for the position of

### Fundraiser

to develop increased support for ICS primarily in Ontario, through personal and business contacts and through participation in ICS annual and planned giving programs.
**Qualifications:** willingness to travel, good communications skills, commitment to the Christian faith.

*Please send inquiries and/or resumes to:*
**Institute for Christian Studies**
**229 College Street**
**Toronto, Ontario M5T 1R4**
**(416) 979-2331**

## JUST THINK.... a whole year's subscription for the price of one tank of gas!


And you say you can't afford C.C.?
Think of the mileage you get out of:
Los, Kuntz, Bakker, Praamsma,
Vandezande, Rang, Tuyl,
Van Harmelen, Adams,
Schalkwyk, Zylstra, De Jong,
Griffioen, De Groot. Tangelder,
Zwart, Van Andel, Witvoet,
Wolters to mention only the
regular, "leaded" kind of fuel.
CC

Give a friend a tank of C.C. It makes a perfect gift!

## CAN YOU AFFORD NOT TO TANK UP WITH C.C.?

**I would like to let a friend tank up on C.C.**
Enclosed find: $22.50 (one year subscription) or $42.50 (two year subscription)
Please send to:
Name _____
Street _____ Town _____
Province/State _____ Code/Zip _____
Make cheques or money orders payable to: **Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3**

**Please bill me:**
Name _____
Street _____
Town _____
Province/State _____ Code/Zip _____

**Yes! I want to tank up on C.C.!**

Enclosed find: ☐ $22.50 (one year subscription), or
☐ $42.50 (two year subscription)

Mail my copy soon to:
Name _____
Street _____ Town _____
Province/State _____ Code/Zip _____

Make cheques or money orders payable to: **Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3**

# Events

## CALENDAR of events

| | |
|---|---|
| **Sept. 22** | John Knox Christian School, **Brockville,** to celebrate its 25th Anniversary. See ad for further details. |
| **Sept. 15-22 22-29** | Glen Rocks, Colorama Fellowship at Rosseau on Lake Rosseau in **Muskoka.** See ad for details. |
| **Sept. 21 & 22** | Women's Retreat sponsored by the Committee for Women in the CRC, **Grand Rapids,** MI. |
| **Sept. 22** | Date change of 27th Annual Sunday School Convention; to be held in Hebron CRC, **Whitby.** |
| **Sept. 29 - Oct. 5** | Reinata Heemskerk several Solo Concerts, together with organist Andre Knevel, in such places as Kitchener, Guelph, and St. Catharines. She will also appear in a series of three Thanksgiving Concerts, along with the choirs and brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ. **Bowmanville:** Sept. 29, 8:15 p.m. in Trinity United Church, Church and Division St.; **Toronto:** Oct. 3, at 8:15 p.m. in St. James Cathedral, King and Church St.; **Hamilton:** Oct. 5, at 8:15 p.m., in Central Presbyterian Church, Carlton and Caroline St. |
| **Oct 5 & 6** | 25th Anniversary of John Knox Chr. School, **Woodstock,** Ont. |
| **Oct. 20** | "Who Owes Me a Job?" — The Christian Labour Association of Canada will discuss the questions of who is responsible for creating jobs and how jobs are created. Main speakers will be Bernard Zylstra and Dirk de Vos. Registration at 9:00 a.m. at Toronto District Christian High School, **Woodbridge.** |

## Next Issue

| Dated | Mailed | Deadline for classified ads | Deadline for other advertising |
|---|---|---|---|
| Fri. Sept. 7 | Tues. Sept. 4 | Thurs. Aug. 30-8:30a.m. | Wed. Aug. 29-8:30a.m. |
| Fri. Sept. 14 | Tues. Sept. 11 | **Wed. Sept. 5-8:30a.m. | Wed. Sept. 5-8:30a.m. |
| Fri. Sept. 21 | Tues. Sept. 18 | Thurs. Sept. 13-8:30a.m. | |
| Fri. Sept. 21 | Tues. Sept. 18 | Thurs. Sept. 13-8:30a.m. | Wed. Sept. 12-8:30a.m. |

** Note: Classified deadline for Sept. 14 has been moved up a day due to civic holiday.

**1959 John Knox 1984**

**Brockville**

On **September 22, 1984,** we hope to commemorate — in gratitude to our Heavenly Father — that the John Knox Christian School of Brockville has been in operation for 25 years.
The Board of Directors invites all former students and their parents, board members, members of the staff and all friends of Christian Education to join us on that day in thanksgiving and joy.

| | |
|---|---|
| **8 a.m. — 10 a.m.** | Pancake Breakfast, Bethel Chr. Ref. Church, Prescott Rd., Brockville. |
| **10 a.m. — noon** | Open House at the school, 137 Pearl St. East. |
| **7:30 p.m.** | Official Commemoration, Bethel Chr. Ref. Church. |

Those who need lodging, contact — before September 12:

**Mrs. G. VanderWerf**
**15 James St. West, Brockville, ON K6V 1K1**
**Phone: (613) 342-5240**

## Let's Play CHESS

**Pete Layer**

**THE MAY LADDER**

| Contestants | Problems: | #1004 | #1005 | #1006 | #1007 | Sub-Total | Prev. Total | Total |
|---|---|---|---|---|---|---|---|---|
| | Points: | 3 | 2 | 3 | 2 | 10 | Total | |
| P.W. Lamain | | 3 | Game | only | | 3 | 67 | 70 |
| K. Amsinga | | 3 | 2 | 3 | 2 | 10 | 18 | 28 |

**Comments**

Mr. Lamain, who chooses to solve only the game position each month is now ahead of all solvers on the ladder. Hopefully the others will return. Being at the top of the ladder is only obtained by the few who have patience and perseverence. Do you? Send in soon to prove it!?

**Solutions**

#1004 (Game) 1. N-K6 threat: 2. RxR mate.
#1005 (Zagorujko) Key: 1. Q-Q3; threat: 2. QxB mate
#1006 (Junker) Key: 1. Q-R3, threat: 2. B-N7 ch., N-K6; 3. BxB mate.
2. --, P-B6; 3. QxP mate.
1. --, B-Q2, K3, B4; 2. B-B6, Q5, K4 ch., N-K6; 3. BxB mate
1. --, N-K4, K6, B7, R7; 2. NNxP ch., K-R5; 3. Q-K7 mate
1. --, N-B3; 2. B-Q1, P-B6; 3. QxP mate.
#1007 (Van Dalfsen) Key: 1. N-N3 threat: 2. NxB mate.

**Happy Hour is EVERY hour when lived for Jesus Christ.**

## Women's Retreat

sponsored by the Committee for Women in the CRC

**September 21 and 22, 1984**

**Grand Rapids, MI**

For information and registration, contact

**Karen Langeland**
**128 Diamond SE, Grand Rapids, MI 49506**

**CODEL**

**COORDINATION IN DEVELOPMENT**
79 Madison Ave., N.Y., N.Y. 10016 212-686-2030

Protestants and Catholics working together in Third World development. Meeting people's needs in health, education, community development, and agriculture in 42 countries. CODEL is helping people to help themselves. Won't you help too? Non-profit; tax deductible contributions. For more information write CODEL, attention Nate VanderWerf.

## Two churches born in Ontario

**Kingston** — On June 3rd, 1984, at a special Sunday evening service in First Church, Kingston, Ontario, Westside Fellowship CRC was officially organized, memberships were officially transferred, office bearers were elected and installed, speeches were made and prayers of thanksgiving were offered.

A year ago when a number of families received approval from consistory to study the possibility of forming a new church, a steering committee was appointed to effect that formation in the West part of Kingston.

The sheer size of First Church made it difficult to experience the kind of sharing and caring that comes from knowing people by name and by face. Dividing into two smaller groups they hope will encourage the mutual caring that should characterize the church.

We acknowledge too, that outreach and evangelism do not happen automatically when a church divides into two smaller congregations: the desire to obey the great commission must still be put into practice. On the other hand some of the inhibiting factors we now experience will be removed by the division. As Rev. Henry DeRooy stated *in church Planting: a High Priority for the 80's* (Calvinist Contact Oct. 1, 1982) "... both the church growth experts and experience tell us that a crowded church does not reach out efficiently to others" and "... that a church cannot grow through evangelism unless it has 15 percent excess space in both sanctuary and parking lot ...."

At present 46 families and five singles have joined the new congregation — a total of 184 souls. Within this group there are a multitude of talents and an enthusiastic willingness to use them. The challenge for the new consistory will be to harness these energies and talents and to give them direction.

Currently, the Westside Fellowship CRC meets for worship at 10 o'clock every Sunday morning in the gymnasium of Bayridge Public School. By arranging the colourful chairs in "church" fashion, and with the use of a donated electronic organ to accompany our singing, we feel quite at home. As a visitor put it recently: "I was in the gymnasium a few minutes and I forgot completely that I was in a school." And, of course, that is the way it should be. We are the church — the building should not matter.

*l. to r.: Mr. Roorda, Mr. Bosgraaf, Mayor Bergenstein*

We are indeed grateful to the Lord for giving us this opportunity to serve Him in a new community and trust that He will continue to guide us in this new endeavor.

We request your prayerful support as well, and whenever you are vacationing or visiting in the Kingston area, make sure you pay us a visit.

**Joyce Groot,**
**Steering Committee**
**Member, Westside**
**Fellowship CRC**

**Fenwick** — There is joy in many hearts in the small community of Fenwick today. Dreams still come true and plans become reality.

In January of 1952, a church was instituted in Wellandport, Ontario. It was named the Riverside Christian Reformed Church. Those who know where Wellandport is, said, "Why start a congregation in the middle of nowhere?" But she grew and grew to the point that she eventually gave birth to four daughters. The firstborn was Bethel, after her came Grace; number three took the name of her home-town, Smithville. Fenwick was born in 1982, choosing the name Bethany.

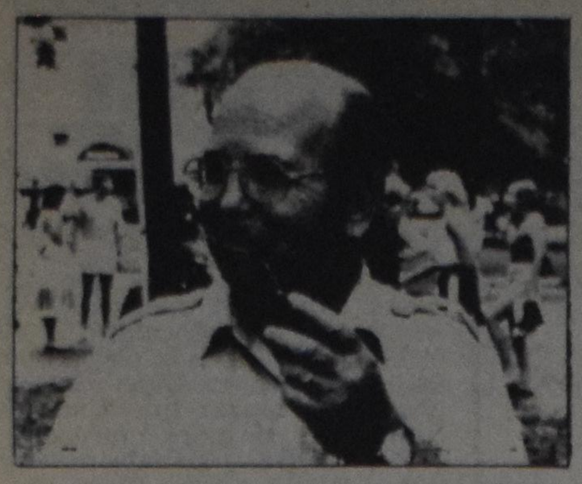
The first service in Bethany CRC, Fenwick, was held on May 2, 1982, in the Centre Street Public School Auditorium, and there her members have gathered ever since; as yet the church has no home of its own. But it soon will.

The Lord has blessed Fenwick's membership with much zeal and enthusiasm. There has been an undershepherd since May, 1983, when Rev. A. Dieleman came to them from Blyth, Ontario. Two financial drives have raised well over $100,000 for a building fund.

June 23, 1984 was the turning of the first sod, the honours being done by the oldest member of the congregation, Mr. F. Bosgraaf, as well as by Mr. E. Bergenstein, the Mayor of Pelham and building committee chairman, Mr. P. Roorda. Work with a back-hoe and bulldozer has now begun. It is hoped the new home for Bethany, Fenwick will be completed by 1985.

**C.H. Van Soelen,**
**Secretary of the Building Committee**

# Dutch



H. De Jong

# Van Halsema's Onthullingen

## Een doopceeltje gelicht

Ik zal U nu precies vertellen wat er zo allemaal gebeurde gedurende mijn solo uitstapje naar Toronto twee jaar geleden. Verheugd en vol inspiratie zet ik me daarom neer voor het geopende raam van mijn bed-schrijf kamer. Het is weer eens een prachtige Hollandse zomerdag. Lucht helblauw, de wind nog fris van de lange tocht over de Waddenzee. Kortom, een dag waar jullie in het zwoel-zweterige Ontario naar zouden kunnen verlangen.

Wordt daar op de deur geklopt? Margriet, mijn tweede gehoorapparaat, slaapt nog en daarom loop ik als een gezwinde haas naar de deur. Het is Oosterhof, onze geliefde beheerder. Een eens blonde Fries, die prachtig past in onze wat stoersere Groninger omgeving. "Foei," hijgt hij," is me dat een trappengeklim. De lift zweeft ergens tussen verdieping drie en vier want daar is een mevrouw aan het verhuizen. Die moest nodig een trapje hoger, want op drie zit ze naast een meneer die haar niet met rust laat met zijn liefdesverklaringen. Goed ... dat dan daargelaten ... hier is een telexje voor U. 't Komt helemaal uit Canada, en omdat ik wel wist ...

Ik hoor hem al niet meer. Sluit de deur voor zijn verbaasd gezicht. Mijn handen trillen zo en ik moet me aan de deurpost vasthouden. Wat kan dit zijn? Zover ik weet verwacht niemand van mijn dochters, schoondochters of klein-dochters in Canada een kleintje. Of word ik nu zo oud dat ik zulke dingen vergeet?

Margriet, wakker geworden door de luide stem van meneer Oosterhof, duwt me zachtjes naar een keukenstoel. Ze neemt het slappe telex papiertje uit mijn hand. Ik voel me leeg. Net zo leeg als het theekopje waar ik pas uit dronk. "Och joh," zegt ze, toch ook wel opgelucht," Het is maar van Calvinist Contact. Misschien gaan ze wat meer betalen voor die slappe-was stukjes die jij voor hen schrijft."

Het duurt even voor ik geheel bij mijn positieven ben. Ik zat warempel als een jong vogeltje naar lucht te happen. Of liever als een kabeljauwtje die de tocht van IJmuiden naar de Groninger Vismarkt overleefde. Ik zit die beestjes altijd vol medelijden aan te gapen als ik een maaltje vis moet kopen voor Margriet op de vismarkt, eens per week.

Nu ga ik jullie eerst een raad geven. Mag het? Stuur alleen telexjes of telegrammen als door uw toedoen - daadwerkelijk of op een afstand- Canada verrijkt werd door een nieuwe staatsburger. Mensen, zo'n berichtje, daar zitten we immers blij verlangend en de Heer hartelijk dankend naar uit te zien. Ik vind trouwens wel dat jullie in het jachtige Canada de tijd moeten nemen om precies uit te kienen wanneer kinderen en kleinkinderen geboren zullen worden, want in vier van de vijf gevallen kwamen onze kleinkinderen twee of drie weken te laat, en het is heus geen pretje om een kinderklerenbreiende zenuwachtige groot- of overgrootmoeder zolang rustig te houden. Dus dat moeten jullie wel beter uitmikken!

Gebruik de telefoon voor ernstige gevallen. Desnoods telefoneert u onze dominee of onze beheerder eerst om ons voor te bereiden. Jullie Opas en Omas in Holland worden allen een dagje ouder, hoor!

De telex van C.C. bevatte de volgende boodschap:

"Beste Van Halsema stop graag wat luchtige stukkies voor de vacantie maanden stop het is hier toch al zo'n ernstige boel stop synode enzo stop gelukkig minder gehuil met Tuyl stop ga nog niet alleen op stap stop Stan de Jong stop oftewel Sense de Jong stop da's in 't Hollands stop." Je moet wel even aan dat stoppen wennen.

Sense de Jong. Dat is dus die nieuwe manager van C.C. wiens foto ik zag in het blad een paar weken geleden. Interessante kop! Wat een rare naam ... Sense. Hoor je niet veel. Toch heb ik die naam eerder gehoord.

Zuchtend zet ik me voor het open raam. Luchtige stukjes. Dat terwijl 'ernst' mijn voornaamste karaktertrek is. Ik kijk nog eens naar de foto van die meneer de Jong. Dat gezicht komt me steeds bekender voor. Waar zag ik toch die leuke innemende kop?

Langs het trottoir van de Lindelaan, waarop ik uitkijk, schuifelen twee mannetjes. Ze lopen daar elke dag. Op weg naar het cafeetje aan de Heereweg. Gebogen lopen ze, her- noch derwaarts ziende. De ijzeren punten van hun wandelstokken tikken venijnig op de tegels. Praten doen ze niet want het zijn echte Groningers. Als ze straks huiswaarts keren van hun twee-pilsjes-elk zijn ze iets luidruchtiger. Soms blijft de één staan om de ander een kans te geven in te halen. "Votmoaken jong, aans word Moeke kwoad."

De foto en de naam laten me niet los. Mijn zeer ontwikkeld speurder's vermogen zet me aan tot diepzinnig denken. Zeer diepzinnig denken mag ik wel zeggen. Wacht, misschien kan Margriet me helpen. Het zal warempel de eerste keer niet zijn dat een boef door haar medewerking het gevang indraait. Over 'hoofdschap' gesproken!

Volgens Margriet heeft ze de naam Sense gelezen in een boekje over gebouwen in het Hogeland dat ik eens voor twee kwartjes tussen de pornografie weghaalde op de Grote Markt. Natuurlijk! Oh, die Margriet. Ik jubel: Margrietje, weet je dat ik nog steeds van jou houd? "Natuurlijk, malle jongen, je zou nog geen dag zonder mij kunnen." Hetgeen tot in de laatste decimaal waar is ...

Het boekje is gauw gevonden. Stadhuis van Ten Boer. Een gebouw hier, een kerk daar. Architect: Sense Blokzijl. Op de volgende pagina een foto die als twee druppels water gelijkt op de foto van C.C. Wat toch een kleine wereld!

Een rechercheur gaat nooit over één nacht ijs. Alles moet piekfijn sluiten. Daarom stuur ik nog dezelfde dag een telegram naar Canada. "Dear Sir stop identify mother's surname stop Van Halsema." Zoiets doe je natuurlijk op zijn Scotland Yard's. De volgende morgen staat Oosterhof weer voor de deur. Deze keer begroet ik hem met een lach en een verontschuldiging dat ik hem gisteren de deur voor zijn neus dichtgooide. Na de gebruikelijke, uitvoerige inleiding waarin vele z's veranderen in esses, mag ik dan het telegram hebben. "Geliefde Halsema stop laat in 't vervolg Van weg da's te duur stop moeder's naam Blokzijl stop waarom wiltudatweten stop wiltudatweten vier woorden stop goedkoper stop uw Stan.

Margriet wil daarna natuurlijk het naadje van de kous weten. "Hè, Jan," zegt ze plotseling, "Zou Mevrouw de Jong op elf soms de moeder van die meneer zijn? Ik weet toevallig dat ze kinderen in Canada heeft en dat ze in Ten Boer geboren is."

Als ik mevrouw de Jong telefoneer gebruik ik een oud trucje. "Spreek ik met mevrouw Blokzijl?" "Nee hoor, U spreekt met Mevrouw de Jong-Blokzijl. Van Halsema hè? Hoorde ik meteen hoor!" Mevrouw de Jong nodigde ons uit voor de middag thee. Natuurlijk kenden we haar wel. Ja, wie zou haar niet kennen? Op onze gezellige avondjes is zij degene die de fut er in houdt met haar prachtige voordrachten. Men moet haar renditie van "Het Bedelvrouwtje" gehoord hebben.

We vernamen dat de beruchte Max Blokzijl helemaal geen familie was. Gelukkig. Maar Anco Blokzijl, de vroegere raadsman van vele Groninger emigranten was een volle neef. En de zeer bekende meester Van der Molen een oomzegger. En haar oudste zoon in Sarnia, Ontario kon net zo prachtig huizen tekenen als Opa Blokzijl. En dan was er nog een ... maar dat verklap ik U niet.

We namen afscheid. Nou, nou, zei Margriet, we leven toch in een kleine wereld hè, mevrouw de Jong? En Mevrouw de Jong zou mevrouw de Jong niet zijn als ze niet geantwoord had: "al is de wereld klein, het is toch zo fijn, dat we er nog zijn, en daarvoor danken we onze Heer, hè?"

## 80-Jarige moeder van emigrant voor 17e keer naar Canada

"Ik waag het er maar weer op." Met deze woorden stapte de 80-jarige mevrouw H. Gezel uit den Haag op 10 juli aan boord van het KLM vliegtuig naar Montreal. Het was voor deze bejaarde dame al de 17e keer dat ze zich per KLM naar haar zoon in Canada liet brengen.

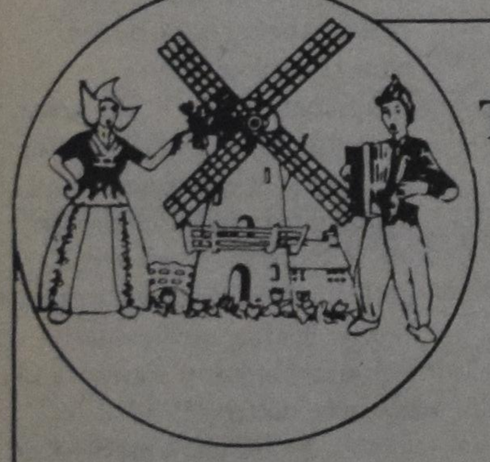
Voor de KLM en voor de Vereniging Ouders van Emigranten (O.V.E.), onder wier hoede de reis werd

ervaren luchtreizigster bij vertrek vanaf Schiphol extra in het zonnetje te zetten.

Mevrouw Gezel is met haar 17e oceaan-oversteek één van de recordhoudsters van de O.V.E. Ze zal dan ook door de Vereniging worden opgenomen in de nieuw gestarte rubriek "Gallerij van Luchtreuzen" van het blad "Weerzien." Hierin komt ieder O.V.E.-lid dat meer dan 15 keer een verre reis heeft gemaakt. De heer R. Lannoye, Plv. Hoofd Passage Verkoop KLM-Nederland, bood mevr. Gezel voor haar vertrek een boeket bloemen aan. De heer J. Oothuis, afdelingsvoorzitter van de O.V.E. in den Haag, deed mevrouw Gezel persoonlijk uitgeleide.

*De 80-jarige mevrouw H. Gezel ontvangt een bos bloemen van KLM verlegenwoordiger, de heer R. Lannoye (links). De heer J. Outhuis, afdelingsvoorzitter van de Vereniging Ouders van Emigranten (O.V.E.) in Den Haag, deed mevrouw Gezel persoonlijk uitgeleide.*

Op de vraag aan mevrouw vindt, antwoordde ze: "Ik ben in het begin nog twee keer met de boot geweest, dus nu gaat het heel wat sneller en ik heb dan ook goede hoop de twintig keer vol te kunnen maken."

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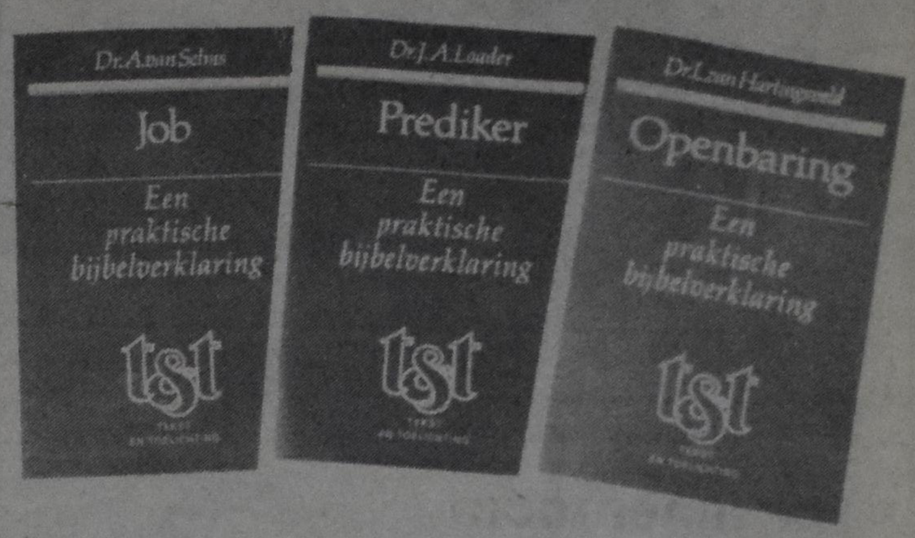
# Een nieuw en uniek bijbelcommentaar

Met de verschijning van de delen 'Job,' 'Prediker' en 'Openbaring' is een begin gemaakt met een geheel nieuw en uniek bijbelcommentaar, dat uiteindelijk circa 60 delen met een totale omvang van ca. tienduizend pagina's zal bevatten en daarmee uniek kan worden genoemd voor het Nederlandse taalgebied.




Deze bijbelverklaring, die de naam TEKST EN TOELICHTING draagt, is bedoeld voor een breed publiek. De serie zal, met een verschijnings frequentie van vier tot zes delen per jaar in ongeveer twaalf jaar compleet zijn. Dan zal een complete bijbelverklaring ter beschikking staan.

De nieuwe reeks komt tegemoet aan een lang gekoesterde wens van velen. Deelnemers aan bijbelkringen en leerhuizen bijvoorbeeld klagen al jaren over het ontbreken van begrijpelijke, maar wetenschappelijk verantwoorde bijbelverklaringen. De commentaren die op de markt verkrijgbaar zijn, zijn vaak te technisch voor de gemiddelde bijbellezer of geven — tegenovergesteld — te weinig informatie.

Aan die toestand komt met de verschijning van Tekst en Toelichting een eind: de commentaren op de verschillende bijbelboeken, die deze serie biedt, berusten op de nieuwste uitkomsten van de bijbelwetenschap, maar geven die door in een voor een breed publiek toegankelijke taal. Dat is niet minder dan een doorbraak.

Iedere geinteresseerde bijbellezer zal voortaan met deze serie een instrument in handen hebben dat hem of haar in staat stelt zich zonder grote moeite op de hoogte te stellen van de resultaten van de bijbeluitleg. Ook theologen zullen naar deze commentaren grijpen omdat zij snelle informatie mogelijk maken. Het initiatief om deze geheel eigensoortige bijbelverklaring uit te geven is dermate aangeslagen, dat de Amerikaanse uitgever Wm. B. Eerdmans de serie nu reeds voor vertaling in het Engels heeft aangekocht.

Aan de totstandkoming van dit omvangrijke en ambitieuze project — de serie zal in totaal zo'n zestig delen omvatten — wordt veel zorg besteed. Zo onderscheidt Tekst en Toelichting zich van de meeste tot nu toe verschenen bijbelverklaringen door een behandeling van de stof per perikoop (bijbelgedeelte) en niet per vers afzonderlijk. Steeds wordt, voorafgaand aan de verklaring (toelichting), een geheel nieuwe vertaling (tekst) geboden. Verder is het gebruik van vreemdtalige woorden vermeden en zijn stijl en compositie zodanig, dat *ieder* Tekst en Toelichting met vrucht ter hand kan nemen.

De delen hebben een omvang tussen de 130 en 225 bladzijden, en worden voor een zo laag mogelijke prijs verkocht

Tekst en Toelichting staat onder eindredactie van Prof. Dr. A.S. van der Woude, Dr. C.J. den Heijer en Drs. W. van der Meer. Er is een redactieraad, waarin zitting hebben Prof. Dr. M. de Jonge, Prof. Dr. J.L. Koole, Prof. Dr. C. van Leeuwen, Prof. Dr. B.J. Oosterhoff, Prof. Dr. J. Reiling en Prof. Dr. H.N. Ridderbos.

Aan de serie werken auteurs uit de verschillende Nederlandse protestantse kerken mee. Bijbelgeleerden van verschillende herkomst treden eensgezind in een oecumenische samenwerking naar buiten om allen, die serieus studie van de Bijbel willen maken, van dienst te zijn.

Tekst en Toelichting wordt uitgegeven door Kok in Kampen.

## Rijbewijzen met foto's

(Canadian Scene) — Met ingang van 1986 moeten alle rijbewijzen in Ontario voorzien zijn van een foto.

De Minister van Transport James Snow zei dat dit de beste manier was om te voorkomen dat mensen wier rijbewijs aan hen ontnomen is toch blijven rijden met een geleend of gestolen rijbewijs.

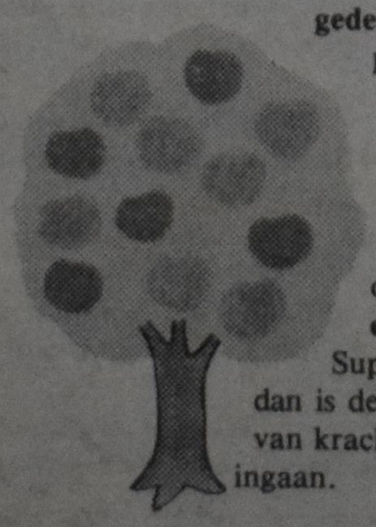
Men neemt aan dat het drie tot vier jaar zal duren voordat iedereen zo'n rijbewijs heeft. De prijs, die nu $15 voor drie jaar is wordt dan met $3 tot $5 verhoogd.


# Canada betaalt nu veel meer voor behoeftige gepensioneerde bejaarden.

**Canada heeft haar bejaarden-pensioen voor immigranten en alleenstaanden verhoogd.**

Als u 65 jaar bent of ouder, en u bent een inwoner van Canada voor tenminste 10 jaar, dan komt u hiervoor in aanmerking. Bovendien garanderen we nu bejaarde immigranten die een **gedeeltelijk** bejaarden-pensioen ontvangen een volledig Canadees pensioen, als ze het nodig hebben.

Als u op het ogenblik een **gedeeltelijk** ouderdoms-pensioen **en** Guaranteed Income Supplement ontvangt, dan is de verhoging onmiddelijk van kracht. Dit zal automatisch ingaan.



Alleenstaande pensioen-gerechtigden, die tot nu toe Guaranteed Income Supplement en Spouse's Allowance ontvangen hebben, verkrijgen een verhoging van $50.00 per maand; $25.00 begin juli en de volgende $25.00 in december — boven de gebruikelijke bedragen.

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# Books

## Building on the rock

**Rev. Henry Van Andel**

## The inner room

*But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.*
Matthew 6:6

The Greek word for room originally means the storeroom. In view of the context the best translation seems to be "inner room."

It is not always easy to find such a room with a door that can be shut. When a house is occupied by a large family and the children have to share rooms then the possibility of using an inner room for prayer is almost out of the question. Most of the houses in Israel were small without many rooms. Sometimes people went to the roof for prayer.

Therefore Jesus' intention was not that his hearers should take His words only literally. I think the inner room in our lives points to two things.

First to *exclusion*. When we pray we must realize that we speak to God and therefore forget our surroundings. We must shut out everything which may interrupt us.

Some people who have to share a bedroom have told me that they can only pray without interference in the dark, laying in bed under the blankets. Well, if that is your inner room, let it be so. See to it that you do not fall asleep during your prayer!

Kneeling in prayer is proper, but kneeling can also be done in order to be seen by others. Things in prayer are very subtle. We must look for the best way to exclude influences from outside.

The second value of the inner room is *concentration*. Concentration can be very difficult in prayer. In the most earnest prayers our thoughts can wander away, so that we utter words without meaning. Sometimes we have to start all over again.

It demands exercise to concentrate on what we really ask. It was no wonder that the disciples said to Jesus: "Teach us to pray."

There is a saying that prayer is the breath of the soul. But praying is much more difficult than breathing.

*Van Andel is a retired pastor living in Burnaby, BC*

**Commentaries**

## Three books on Colossians

**Colossians and Philemon,** A Digest of Reformed Comment, by Geoffrey B. Wilson, The Banner of Truth Trust, 1980, 111 p. $3.95 U.S.
**The Epistles of Paul to the Colossians and Philemon,** an Introduction and Commentary, by Herbert M. Carson, Eerdmans; 1981, 112 p., $3.70 U.S.
**The Letter to the Colossians,** A Commentary, by Eduard Schweizer, Augsburg Publishing House, 1976, (English Translation, 1982), 319 p. Reviewed by Rev. Rudy W. Ouwehand.

The first two of these commentaries are relatively short. Wilson's subtitle suitably describes the brief and simple comments which he gives on each verse. It will be well appreciated by the readers of *Calvinist Contact*.

Carson's commentary is a part of the Tyndale New Testament Commentaries. It maintains the high quality of this series. It is somewhat more demanding in its exegetical treatment of the text but remains clear and concise and very readable for the layman.

These two commentaries would make a valuable addition to any church library and will be found useful for personal or small group Bible study.

The third commentary has some benefits for the pastor or theologian in its detailed treatment of the false teachings against which the epistle was written. However, the theologically liberal presuppositions of the author require care and discrimination as well as a sound understanding of the issues in modern scholarship before it can be used with profit. It is not recommended for the average lay person.

**Women**

## Western questions about ancient Hebrew relationships

**Women Who Believed God,** 13 Inductive Studies for neighbourhood, student and church groups, Winnie Christensen, Harold Shaw Publishers, Wheaton, Illinois, 77 pp., pb. Barbara Hudspith, Dundas, Ont.

*Women Who Believed God* is another study guide based on women in the Bible. It has a basic question/answer format which would cover thirteen weeks or sessions. It would be helpful for a leader who wanted some groundwork done and some questions to fall back on if discussion waned but I hesitate to recommend it as an exclusive curriculum.

Some of the section titles are too contemporary to be realistic, eg. — Women Who Overcame their Past, The Woman of Samaria and Gomer, Naomi's Slave Girl and Lot's Wife and Women Who Developed Positive Family Relationships — Elizabeth, Abigail, Rebekah, and Women Who Never Stopped Growing — Sarah and Anna, and seem determined to direct these Biblical accounts along the lines of popular psychology. Can we even ask such 'western' questions about ancient Hebrew marriage relationships?

The questions are somewhat leading and certainly call for much theorizing and filling in blanks that Scripture probably leaves unfilled for very good reasons. The book has a positive tone and if used cautiously and expanded to include the broader historical context and the possiblity that these aren't simply stories about women (Is the Gomer-Hosea account simply a marriage on-the-rocks or a profound metaphor for Israel?) it could be a worthwhile guide. While the author attempts to bring in these issues, the focus on women and their personal development becomes key.


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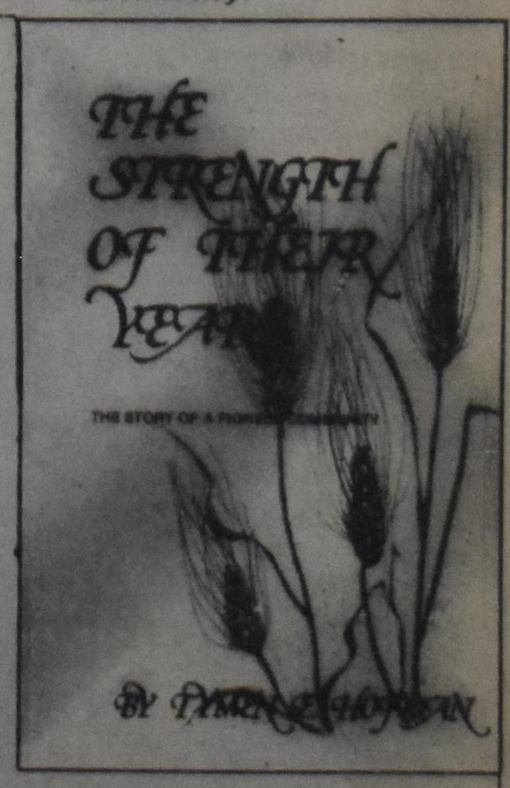


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